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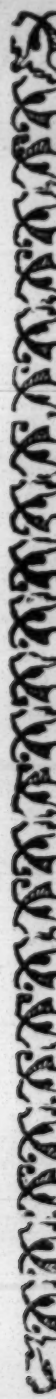
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THE 4. 7. 1
REMEDY
OF
PROPHANESSE:

O R,
Of the true Sight and
Feare of the AL-
MIGHTY.

A needfull Tractate.

In two Bookes.

By Ios. EXON.

L O N D O N,
Printed for Nathanael Butter, and
are to be sold at his Shop at the
signe of the Pyde-Bull, at
S. Austins Gate. 1638.





Imprimatur.

S A. B A K E R.

Octob. II. 1637.



Handwritten text at the top of the page, possibly a title or header, which is mostly illegible due to fading and bleed-through. It appears to contain several words in a cursive script.

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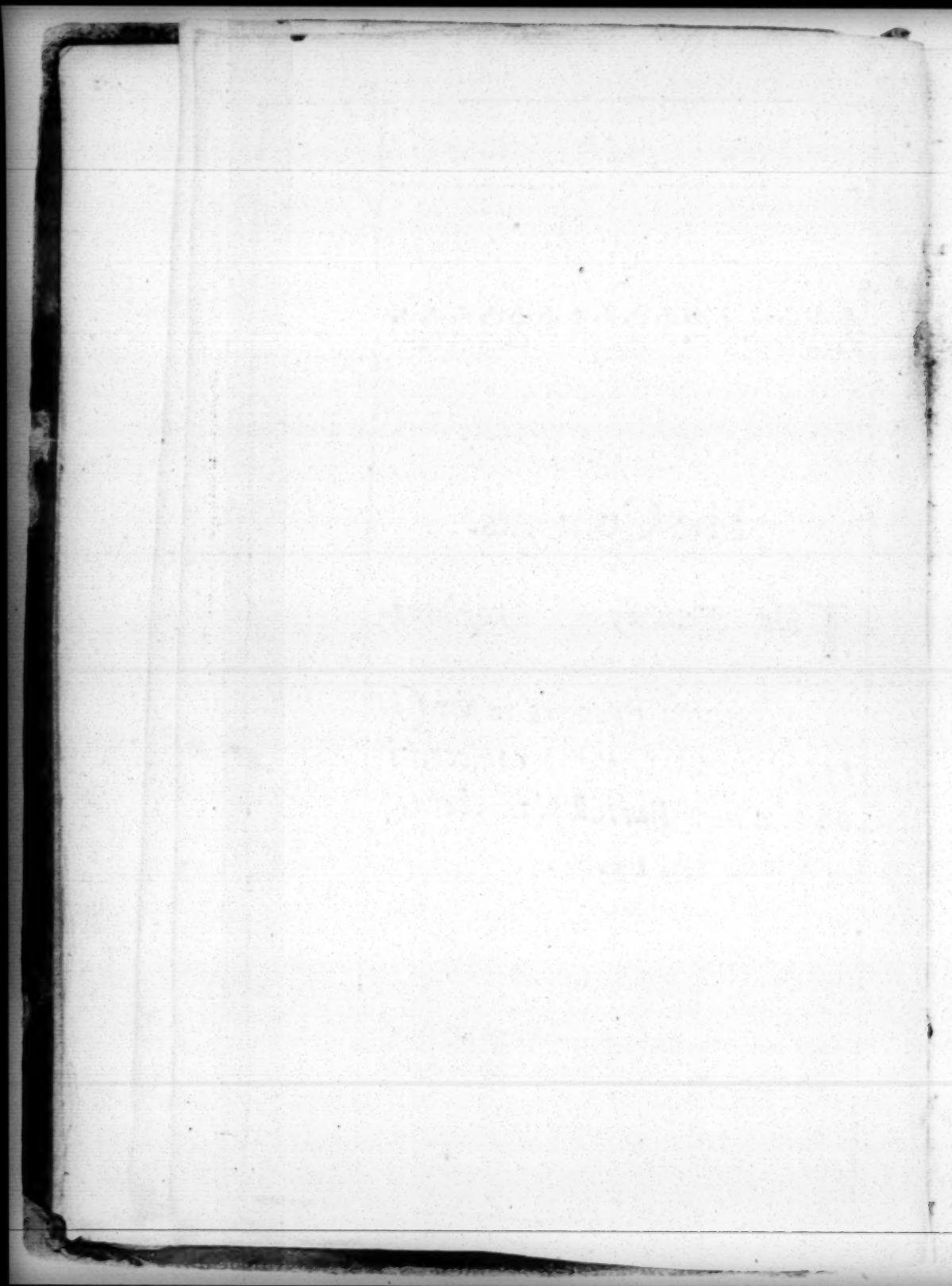


The Contents.

THe Remedy of Prophanes-
nesse.

*A Sermon Preach't in the Ci-
ty of Excester, at the consecrati-
on of a new Buriall-place there,
Gen. 23. 19. 20.*







Reader,

I Had meant to
take leave of
the Presse, as
one that re-
pent-ed to bee guilty of
this common surfet. Yet
once againe my zeale ur-
ges me to breake silence.
I finde so little feare of
God in this world which
I am shortly leaving, that

To the Reader.

I could not forbear, after my tears, to bestow some inke upon it. Every man can bewaile it, I have studied to redresse it. Wee may indeavour that which GOD onely can effect. I humbly leave this to the worke of no lesse then an omnipotent grace. In the meane time it is both holy and laudable to project the remedies; and it shall bee the no-small comfort of my death-bed, that I have left

To the Reader.

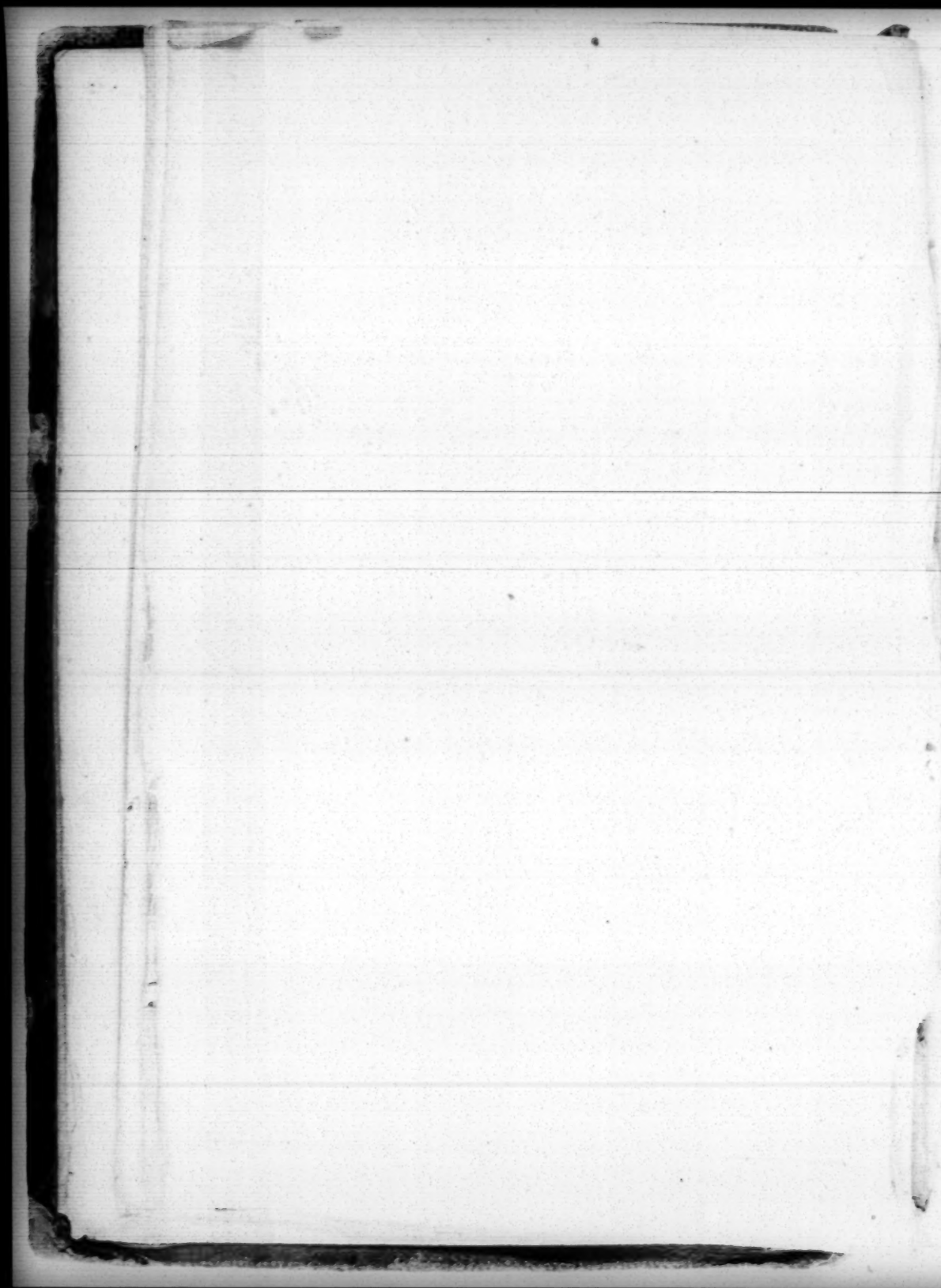
left behind me this season-
able advice of better
thoughts; which, when I
am gone, may survive to
the benefit of many:
Know withall that this
Treatise entred the Presse
under the honored name
of my deare Lord, the
Earle of *Norwich*, whose
death preventing the
publication, hath sent it
forth Patron-lesse; Mee
thought I should not in-
dure that what was once
his, in my destination,
should

To the Reader.

should ever bee any others; Let this blanke be as my last memoriall of the honour that I justly beare to that incomparable friend, both alive and dead, serve to professe unto the world, that these papers yeeld themselves not unwilling Orphans upon his losse: But why doe I so mis-name his glory? That blessed soule not staying the leisure of my present directions, hasted up to the free view of the
face

To the Reader.

face of his **G**od, which I
could onely shew dimly,
and aloofe. **T**here will be
more use of the imitation
of his practice, then of the
honour of his protection;
Let us goe cheerefully on
in the steps of true piety,
and conscionable obedi-
ence, untill our faith like-
wise shall shut up in an
happy fruition.



The Contents of the severall Sections.

BOOKE I.

Proem. **T**He occasion, need and use
of the Treatise ensuing.

Sect. 1. No one word can expresse that
grace which we treat of, what it in-
cludes and intimates. Feare is no
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feare consists : What is required to
the attaining of it :

The sight $\left\{ \begin{array}{l} \text{of God.} \\ \text{of our selves.} \end{array} \right.$

Sect. 2. Of the sight of the Invisible :
Moses a fit patterne for it. Two
waies wherein he saw the Invisible.
Our felicity consists in the sight of
God : the degrees of our spirituall
sight : how sight and invisibility
may consist together.

a

Sect.

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Sect. 4. How we must indeavour to see the Invisible:

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2. That blessed object must bee set before our eyes.

Sect. 5. 3. There must be an exaltation, and fortification of our sight.

4. There must be a trajection of the visnall beames of the soule thorow all earthly occurrences.

5. A divine irradiation of the mind must follow: what light wee must conceive.

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Three

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*Sect. 8. Motives to stirre us up to strive
to this happie sight : The act is re-
ward enough to it selfe :*

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transported with earthly vanities.*

*Sect. 9. 2. It is a prevalent meanes to
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*3. It upholds us in the constant
suffering of evill.*

*Sect. 10. 4. It enters us into our hea-
ven. This vision is not without a
 fruition : not so in other objects.*

*Sect. 11. Of the casting downe our eyes
to see our owne wretchednesse. How
 fraile we are ; how sinfull ; in how
 wofull condition by our sinne.*

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Ierres

The Contents.

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Sect.

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 } of the end.

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Sect.

Sect.

The Contents.

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OF



OF THE SIGHT
and FEARE of the
ALMIGHTY.

The First Book.

The Proem.



Nothing is more
easie to observe,
than that the mind
of man (beeing
ever prone to ex-
tremities) is no sooner fetcht
B off

off from Superstition, than it is apt to fall upō Prophanenesse: finding no meane betwixt excessive of devotion, and an irreligious neglect. No wise Christian, who hath so much as sojourned in the world, can choose but feele, and (with grieve of heart) confesse this truth: We are ready to think of Gods matters, as no better than our owne: And a saucy kind of familiarity, this way, hath bred a palpable contempt; so as we walk with the great God of Heaven, as with our fellow; and think of his sacred Ordinances, as either some common imployment, or fashionable superfluity. Out of
an

of Propbanenesse.

3

an earnest desire therefore to settle in my selfe, and others, right thoughts, and meet dispositions of heart, towards the glorious and infinite Majesty of our God, and his holy services (wherein we are all apt to be too defective) I have put my pen upon this seasonable task; beseeching that Almighty God, (whose work it is) to blesse it both in my hand, and in the perusall of all Readers; whom I beseech to know, that I have written this, not for their eyes, but for their hearts; and therefore charge them as they tender the good of their owne soules, not to rest in the bare speculation, but to work them-

B 2 selves

Psal. 34. 11

selves to a serious, and sensible practice of these holy prescriptions, as without which, they shall never have either true hold of God, or sound peace, and comfort in their owne soules. *Come then yee children, hearken unto me, and I shall teach you the feare of the Lord;* There cannot be a fitter lesson for me, in the improvement of my age, to reade, nor for your spirituall advantage to take out: One glance of a thought, of this kind, is worth a volume of quarrellsome litigation.

SECT. II.

SECT. I.

AS above we shall need no words; when we shall be all spirit, and our language shall be all thoughts, so, below, wee cannot but want words, wherein to cloath the true notions of our hearts. I never yet could find a tongue, that yeelded any one terme to notifie the awfull disposition of the heart towards God; wee are wont to call it *Feare*; but this appellation comes farre too short; for this signifies an affection; whereas this, which we treat of, is no other than an excellent vertue, yea a grace

rather; yea rather a precious composition of many divine graces, and vertues.

Gen. 42. 18
Deu. 6. 11.
Psa. 25. 2.
Eccl. 12. 13
Psal. 128. 1.

It is no marvell therefore, if the Spirit of God have wont under this one word, to comprehend all that belongs either to the apprehension, or adoration of a God; For this alone includes all the humble constitution of an holy soule, and all the answerable demeanure of a mortified creature: neither is there any thing so well becomming an heart sensible of infinitenesse, as this which wee are faine to mis-name *Feare*.

To speak properly, there is no feare but of evill, and that which

of Prophanenesse.

7

we^h we justly call servile: which is a doubtfull expectation of something that may be hurtfull to us: and this, when it prevales, is horror, and dreadfull confusion; an affection (or perturbation rather) fit for the gallies, or hell it selfe; Love casts it out, as that which is ever accompanied with a kind of hate; and so will we; we are meditating of such a temper of the heart, as in the continuance of it is attended with blessednesse; as in the exercise of it, is fixed upon infinite greatnessse, and infinite goodnesse, and in the meane time is accompanied with unspeakable peace, and contentment in

B 4 the

Psa. 103. 17

128. 4.

147. 11.

Eccles. 8. 11.

the Soule.

And yet, who so had a desire to retaine the word (if our Ethick Doctors would give him leave) might say, that affections well imployed upon excellent objects, turne vertues; so love though commonly marshelled in those lower ranks of the soule, yet when it is elevated to the All-glorious God, is justly styled the highest of Theologicall vertues; yea, when it rises but to the levell of our brethren, it is Christian charity; so, grieve for sinne, is holy penitence; and what more heavenly grace can be incident into the soule, than joy in the holy Ghost? Neither is it
other.

otherwise with Feare, when it is taken up with worldly occurrents of paine, losse, shame, it is no better than a troublesome passion, but when wee speak of the feare of God, the case and style is so altered, that the breast of a Christian is not capable of a more divine grace. But not to dwell in syllables, nor to examine curious points of morality: That which we speak of, is no other than a reverentiall awe of the holy and infinite majesty of God, constantly and unremovably settled in the soule; A disposition so requisite, that he who hath it, cannot but be a Saint, and he that hath it not, is in a sort without

out God in the world. To the producing whereof there is need of a double apprehension; The one of an incomprehensible excellence, and inseparable presence of God; The other of a most miserable vilenesse, and, as it were, nothingnesse of our selves. The former is that which the spirit of God calls the sight of the Invisible: For sight is a sense of the quickest, and surest perception; so as in seeing of God, we apprehend him infinitely glorious in all that he is, in all that he hath, in all that he doth; and intimately present to us, with us, in us.

SECT. II.

of Prophanenesse.

II

SECT. II.

LET us then first see what that Sight is; wherein we cannot have a more meet patterne than *Moses*; that exposed infant, who in his cradle of Bulrushes was drawne out of the flagges of *Ni/us*, is a true embleme of a regenerate soule, taken up out of the mercy of a dangerous world, in whose waves he is naturally sinking: Hee that was saved from the waters saw God in fire; and in an holy curiosity hasted to see the Bush that burned, and consumed not; Let our godly zeale carry us as fast to see what he saw, and

and make us eagerly ambitious of his eyes, of his Art. Surely *Moses*, as *St. Stephen* tells us, was learned in all the wisdom of the *Egyptians*; Hee was not a greater Courtier, than a Scholler: But, *Moses* his Opricks were more worth than all the rest of his skill. All *Egypt*, and *Chaldea* to boot, though they were famous of old for Mathematick Sciences, could not teach him this Art of seeing the Invisible: As only the Sunne gives us light to see it selfe, so only the Invisible God gives a man power to see himselfe that is Invisible.

There is a threefold world objected to humane apprehension;

sion; A sensible world, an intelligible, a spirituall or divine; and accordingly man hath three sorts of eyes, exercised about them; The eye of sense, for this outward and materiall world; of reason, for the intelligible; of faith, for the spirituall: *Moses* had all these; By the eye of sense he saw *Pharaohs* Court, and *Israels* servitude; By the eye of reason he saw the mysteries of Egyptian learning; By the eye of faith hee saw him that is invisible. In the eye of sense, even brute creatures partake with him, In the eye of reason men, In the faculty of discerning spirituall and divine things only Saints
and

The Remedie

and Angels. Doubtlesse *Moses* was herein priviledged above other men, Two wayes therefore did he see the Invisible, First, By viewing the visible signes, and sensible representations of Gods presence; as in the Bush of *Horeb* (the hill of visions :) in the Fire and Cloud in the Mount of *Sinai*; Secondly, By his owne spirituall apprehension : That first was proper to *Moses*, as an eminent favourite of God : This other must be common to us with him. That we may then attaine to the true feare and fruition of God, we must see him that is invisible, as travellers here, as comprehensors hereafter;

hereafter ; How we shall see him in his, and our glorious home, we cannot yet hope to comprehend; When we come there to see him, we shall see and know how, and how much we see him ; and not till then. In the meane time it must bee our maine care to blesse our eyes with *Moses* object, and even upon earth to aspire to the sight of the Invisible. This is an act wherein indeed our cheife felicity consists. It is a curiously witty disquisition of the Schooles, since all beatitude consists in the fruition of God, Whether we more essentially, primarily, and directly injoy God in the act of understanding,

standing, (which is by seeing him,) than in the act of will, which is by loving him ; and the greatest Masters (for ought I see) pitch upon the understanding in the full sight of God; as whose act is more noble, and absolute, and the union wrought by it more perfect. If any man desire to spend thoughts upon this divine curiosity, I referre him to the ten reasons which the Doctor *Solennis* gives and rests in, for the decision of this point. Surely these two go so close together, in the separated soule, that it is hard, even in thought, to distinguish them. If I may not rather say, that as there is no imaginable

Iohan. de
Neapoli.
qu. 14.

nable composition in that spirituall essence; so its fruition of God is made up of one simple act alone, which here results out of two distinct faculties. It is enough for us to know, that if all perfection of happinesse and full union with God consist in the seeing of him, in his glory, then it is, and must be our begun happinesse, to see him (as we may) here below: hee can never be other than he is; our apprehension of him varies: Here we can only see him darkly, as in a glasse, there cleerely, and as hee is. Even here below there are degrees, as of bodily, so of spirituall, sight: The newly recovered

C

*of ye spirit
it is a shame to write so*

A^ct. 7. 56.

vered blind man saw men like trees ; the eyes of true sense see men like men ; The illuminated eyes of *Elisba*, and his servant, saw Angels , invironing them ; Saint *Stephens* eyes saw heaven opened, and Iesus standing at the right hand of God: The cleere eyes of *Moses* see the God of Angels : Saint *Pauls* eyes saw the unutterable glories of the third heaven: still, the better eyes the brighter vision.

But what a contradiction is here, in seeing the Invisible? If invisible, how seene? and if seene, how invisible? Surely God is a most purely and simply spirituall essence. Here is

no place for that, not so much
heresie, as stupid conceit, of
Anthropomorphisme: A bo-
dily eye can only see bodies like
it selfe; the eye must answer
the object: A spirituall object
therefore (as God is) must be
seene by a spirituall eye: Mo-
ses his soule was a spirit, and
that saw the God of spirits: so
he that is in himselfe invisible,
was seene by an invisible eye:
and so must be. If we have no
eyes but those that are scene,
we are as very beasts as those
that we see; but if we have in-
visible and spirituall eyes, we
must improve them to the
sight of him that is invisible.

C 2 S E C T. III.

SECT. III.

LEt us then, to the unspeakable comfort of our soules, inquire, and learne how wee may here upon earth, see the invisible God.

And surely, as it was wisely said of him of old, that it is more easie to know what God is not, than what he is, so it may be justly said also, of the vision of God, it is more obvious to say how God is not seene, than how he is; Let us (if you please) begin with the negative, we may not therefore think to see God by any fancied representation; hee
will

will admit of no image of
himselſe; no not in thought;
All poſſibly conceiveable I-
deas, and ſimilitudes, as they
are infinitely too low, ſo they
are cleane contrary to his ſpi-
rituall nature, and his expreſſe
charge; and the very entertain-
ment of any of them is no
other than a mentall idolatry.
In the very holy of holies,
where he would moſt mani-
teſt his preſence, there was no-
thing to be ſeene but a cloud
of ſmoake, as the Poet ſcof-
fingly; and as that great King
professed to ſee there; to teach
his people that he would not
be conceived any way, but in
an abſolute immunity from all
formes.

C 3

Se-

Nil preter
nubes. Iuv.

Alex. Mag.

Secondly, we may not hope to see God by the working of our improved reason ; for as intelligible things are above the apprehension of sense , so divine matters are no lesse above the capacity of understanding. Iustly is *Durand* exploded here , who held that a created understanding was of it selfe, sufficient for the vision of God, without supernaturall aid ; for what ever our soule understands here, it doth it by the way of those phantasmes which are represented unto it ; by which it is not possible there should be any comprehension of this infinite essence : every power works within the compasse

passé of his owne sphere; even from the lowest of sense, to the highest of faith: If the eye should encroach upon the eare, in affecting to discern the delicate ayre of pleasant sounds; and the eare should usurp upon the eye, in professing to judge of a curious picture, or pleasant prospect; it were an absurd ambition of both. It is all one for a beaſt to take upon him to judge of matter of discourse; and for a Philosopher to determine of matters of faith: Reason was not given to man for nought, even that can impart unto us something concerning God, but not enough. I remember

Io. Gers:
de distin-
ctione ve-
rarum vi-
sionum à
falsis.

Gerson, a great Master of Con-
templation, professes that he
knew one, (which is, in Saint
Pauls phrase, himselfe) who
after many temptations of
doubt, concerning a maine
article of faith, was sudden-
ly brought into so cleere a
light of truth, and certitude;
that there remained no re-
liques at all of dubitation; no-
thing but confidence, and se-
renity, which (saith hee) was
wrought by an hearty humi-
liation, and captivation of the
understanding to the obedi-
ence of faith; neither could
any reason bee given of that
quiet, and firme peace in be-
leeving, but his owne feeling
and

and experience : And surely, so it is in this great businesse of seeing God ; the lesse wee search , and the more wee beleeve, the cleerer vision do we attain of him that is invisible.

Neither, thirdly, may wee hope here to aspire to a perfect sight, or a full comprehension of this blessed object; the best of all earthly eyes doth but look through a scarfe at this glorious Sight, and complains of it's owne weaknesse and obscurity ; and what hope can we have to compasse this infinite prospect ? The cleereſt eye cannot, at once, see any round body, if it be but of a ſmall bullet, or ring ; And when

when we say , wee see a man, we meane , that we see but his outside; for surely, his heart, or lungs, or braine, are out of our sight; much lesse can we see his soule , by which he is : What speak I of the poore narrow conceit of us mortals ? I need not feare to say, that the glorified Saints and glorious Angels of Heaven, being but of a finite (though spirituall) nature, hold it no disparagement to disclaime the capacity of this infinite object; much lesse may we think to draine this Ocean with our egge shell.

Lastly, we may not make account here to see the face of God in his divine essence , or
in

in the height of the relplendence of his glory: This, even *Moses* himselfe did not; he desired it indeed, but it might not be yeelded, (*Exodus 33*) and God tels him, this was no object for mortall eyes; A man must die to see it, as *Austen* well. Indeed it is said, *Moses* spake to God, face to face; the word in the originall is (פנים בפנים) faces to faces:) but ye never read that he saw God face to face; he still conferred with that Oracle which was ever invisible. It is a poore conceit of *Cornelius à Lapide*, that *Moses* longed so much to see the face of God in some assumed forme; for then that
face

Gen. 32, 30

face should not have been his :
And if God should have been
pleased to assume such a forme,
it had beene no lesse easie for
him, to have made the face
aspectable, as the back ; In this
sense, old *Jacob* calls his Altar
Penu-el, the face of God, and
professes to have scene God,
face to face ; his face saw that
face which God had for the
present assumed, without a
present death : Doubtlesse *Mo-
ses*, having scene divers vayles
of Gods presence, (that is, sen-
sible testimonies of his be-
ing there) desires now to see
that glorious Majesty of God
open-faced, without those
maskes of outward represen-
tation

tation, (so hee interprets himselfe whiles he expresse בנך by בנך vers 19.) the desire was zealously ambitious; too high, even for him, that had beene twice blessed with forty dayes cōference with the God whom he longed to see; much lesse may we think of aspiring to this Sight, who must know our distance, even from the foot of the Mount. It is abundantly enough, for us, if out of some small loop hole of the rock, we may be allowed, in his passage, to see some afterglimpses of that incomprehensible Majesty; to see him, both as we can be capable, and as he will be visible; that is, as he hath

Thy face,
by thy
glory.
Exo.33.18

hath revealed himselfe to us in his word, in his works, in his wonderfull attributes. In his word as a most glorious spirituall substance, in three equally glorious subsistences. In his works, as the most mighty Creator, and munificent Preserver, as the most mercifull Redeemer of the world, as the most gracious Comforter, and Sanctifier of the world of his Elect. In his attributes, as the God of spirits, whose infinite power, wisdom, mercy, justice, truth, goodnesse is essentiall; so as he is all these abstractedly, uncompoundedly, really, infinitely. Shortly therefore, we may not look here to see

see him by the eye of fancy, or by the eye of reason, or in a full view, or in the height of his glory.

Let us then in the next place see how we may and must see him.

SECT. IIII.

Vould we therefore see him that is invisible? In the first place we must have our eyes cleered from the naturall indisposition, to which they are subject; we have all, in nature, many both inward, and ambient hinderances of this sight; there is a kind of earthlinesse in the best eye; whereby

whereby it is gouled up, that it cannot so much as open it selfe, to see spirituall things; these are our carnall affections: There is a dimnesse and duskinesse in the body of the eye, when it is opened; which is our naturall ignorance of heavenly things: There is, besides these, a filme, which is apt to grow over our eye, of naturall infidelity; which makes it incapable of this divine vision; and after all these, (when it is at the clearest) the moats and dust of worldly thoughts, are apt to trouble our sight: Lastly, every known sinne, wherein a man willingly continues, is a beame in the eye,

of Prophanenesse.

33

eye, that bars all sight of God:
In malevolam animam, &c. Wis-
 dome enters not into an ill-
 doing soule, and *Malitia occecat*
intellectum, as the wise man of
 old; There must bee a remo-
 vall and remedy of all these, ere
 we can attaine to a comforta-
 ble vision of the Invisibile. The
 goule of our eyes must bee
 washt off; and if we cannot by
 our utmost endeavours, lift up
 our eye-lids, as we ought, we
 must sue to him that can do it,
 (*Aperi oculos:*) Open thou mine
 eyes that I may see the won-
 derfull things of thy Law.
 The dimnesse and duskinesse
 of our eyes must be cleared, by
 that eye-salve of the Spirit.

D

(Revel.

ἐἰς κακο-
 τέχνον ἡ-
 χὴν
 Wild. 1. 4.
 Wicked.
 nesse
 blinds the
 under-
 standing.

(*Revel. 3.*) The filme of our infidelity must be scoured off by the cleansing waters of *Siloam*, the fountaine of divine truth, welling out of the holy Scriptures; The moates and dust of worldly cares must be wipt out, by a contemptuous, and holy resolution; The beame of sinne, lastly, must be pulled out by a serious repentance. So then, if there be any of us that makes account to see God, whiles he is taken up with sensuall affections, whiles he is blinded with his naturall ignorance, and infidelity, whiles he is seized upon by worldly cares, and distractions, whiles he harbours
any

any knowne sinne in his bo-
some, he doth but deceive his
own soule; away with all these
impediments, that wee may
be capable of the vision of
God.

In the second place, wee
must set this blessed object be-
fore our eyes; resolving of the
certainty of his presence, with
us; Or, rather, we must set our
selves before him, who is ever
unremovably before us, with
us, in us; acknowledging him
with no lesse assurance of our
faith, than we acknowledge
the presence of our owne bo-
dies, by the assurance of sense:
For, how shall we suppose wee
can see him that is absent from

us? No man will say, he sees the Sun, when it is out of our Hemisphere: That infinite God therefore, who cannot but be every where, must bee acknowledged to be ever, in a glorious manner, present with us; manifesting his presence most eminently, in the high heavens, and yet filling both heaven and earth with the Majesty of his glory: In him it is that we live, and move, and have our being: he comprehends the whole world, himselfe being only incomprehensible; secluded from no place, included in no place; neerer to us than our owne soules: when we die, we part from them;
from

from him we cannot part; with whom remotenesse of place can make no difference, time no change: when the heart is thus thoroughly assured, it is in a faire way to see the Invisible; for now, after all the former impediments, the hinderance of distance is taken away; and nothing remaineth, but that the eye bee so affected, and imployed hereabouts, as it ought.

S E C T. V.

TO which purpose, in the third place, there must be an exaltation, and a fortification of our sight; An exaltation
D 3 on

on raising it above our wonted pitch, for our heart is so injured, and confined to bodily objects, that, except it bee somewhat raised above it selfe, it is not capable of spirituall things. A fortification of our sight, so raised; for our visive beames are (at our best) so weak, that they are not able to look upon a sight so spiritually glorious; alas, wee cannot so much as look upon the Sunne-beames, but we are dazeled, and blinded, with that, which gives us opportunity of sight: how shall wee be able to behold the infinite resplendence of him that made it? *St. Stephen* was a true Eagle; that blessed
pro-

protomartyrs cleared, exalted, fortified sight pierced the heavens, and saw *Jesus* standing at the right hand of God; Whence was this vigor, and perspicacity? Hee was full of the holy Ghost; that Spirit of God, that was within him, gave both clearnesse, and strength (in such miraculous manner) to the eyes of him, who should strait-way see, as hee was seene; who should instantly by the eye of his glorified soule, no lesse see the incomprehensible Majesty of God the Father, than now by his bodily eye, he saw the glorified body of the Son of God: It must bee the only work of

the same Spirit of God within us, that must enable us, both to the faculty, and exercise of seeing the Invisible; for the performance whereof, there must be, in the fourth place, a trajection of the visuall beames of the soule, thorow all earthly occurrences, terminating them only in God; as now, we look thorow the aire, at any object, but our sight passes thorow it, and rests not in it: whiles we are here, we cannot but see the world; even the holiest eye cannot look off it; but it is to us, as the vast aire is betwixt us and the Starry heaven, only for passage; all is translucid, till the sight arrive there;

there; there it meetes with that
solid object of perfect content-
ment, and happinesse, where-
with it is thoroughly bounded.
When it hath therefore attain-
ed thither, there must bee, in
the fifth place, a certaine divine
irradiation of the mind, which
is now filled, and taken up with
a lightsome apprehension of
an infinite Majesty, of a glory
incomprehensible and bound-
lesse; attended and adored by
millions of heavenly Angels,
and glorified Spirits; whereto
way must be made by the con-
ceit of a transcendent light;
wherein God dwelleth; as far
above this outward light which
we see, as that is above dark-
nesse:

nesse : For though we may not in our thoughts liken God to any created brightnesse, (bee it never so glorious:) yet nothing forbids us to think of the place of his eternall habitation, as infinitely resplendent, above the comparifon of those beames which any creature can cast forth. He is clothed (saith the Psalmist) with light as with a garment. Lo, when wee cannot see a mans soule, yet we may see his body ; and when we cannot see the body, yet wee may see the clothes : Even so, though wee may not think to see the essence of God, yet we may see, and conceive of this his resplendent garment
of

of light. Farre be it therefore from us, when we would look up to a Deity, to have our eyesight terminated in a gloomy opacity, and sad darksomesse, which hath no affinity with any appendance of that divine Majesty, who hath thought good to describe it selfe by light: Let our hearts adore such an infinite spirit, as that the light wherein he dwels, is inaccessible, the light which he hath, and is, is inconceivable, and rather rest themselves in an humble and devout adoration of what they cannot know, than weary themselves with a curious search of what they cannot comprehend. A
simple

simple and meek kind of astonishment, and admiration, be-
seemes us here better, than a
bold and busie disquisition.
But, if this outward light
(which of all visible creatures
comes neereſt the nature of a
ſpirit) ſhall ſeeme too mate-
riall, to expreſſe the glory of
that bleſſed habitation, of the
Highest: Let the mind labour
to apprehend an intellectuall
light, which may be ſo to our
underſtanding, as this bodily
light is to our ſenſe, purely ſpi-
rituall, and tranſcendently glo-
rious; and let it deſire to won-
der at that which it can never
conceive; How ſhould this
light be inacceſſible, if it were
ſuch

such as our either sense, or reason could attaine unto?

SECT. VI.

WHen we have attained to this comfortable and heavenly illumination, there must be, in the sixt place, a fixing of the eye upon this beatificall object; so, as it may be free from distraction, and wandring. Certainly there is nothing more apt to be miscarried, than the eye; every new sight winnes it away from that which last allured it. It is not hard, or unusuall to have some suddden short glympses of this happy vision; which yet the

the next toy fetches off, and makes us to forget: like as the last wave washeth off the impression of the former: what are we the better for this, than that patient, who having the filme too early raised from his eye, sees the light for the present, but shall never see any more. Would wee see God to purpose? when we have once set eye upon him, we may not suffer ourselves by any means to lose the sight of him againe, but must follow it till with a constant and eager intention: Like as the Disciples of Christ, when they had fixed their eyes upon their ascending Saviour, could not be taken off, with
the

the presence of Angels; but sent their eye-beames after him into heaven, so earnestly, that the reproofe of those glorious spirits could hardly pull them off. You are now ready to tell me, this is a fit task for us, when we are in our heaven; and to plead the difficulty of such our settlement, in this region of change; where our eyes cannot but bee forced aside, with the necessity of our worldly occasions; and to question the possibility of viewing two objects at once; God, and the world; not considering, that herein lyes the improvement of the Christians skill, in these divine Opticks:
The

The carnall eye looks through God, at the world; The spirituall eye lookes through the world, at God; the one of those he seeth mediately, the other terminatively; neither is it in nature hard to conceive, how we may see two such objects, as whereof one is in the way to the other, as thorow a prospective glasse, we can see a remote mark; or thorow a thin cloud wee can see heaven. Those glorious Angels of heaven are never without the vision of God, yet being ministering spirits for the good of his Elect, here below, they must needs take notice of these earthly occurrents: the variety of

of these sublunary objects cannot divert their thoughts from their Maker: Although also (to speak distinctly) the eye thus imployed is not the same: nothing hinders but that whiles the bodily sees a body, the spirituall eye may see a spirit: As when a load-stone is presented to my view, the eye of my sense sees the body, and fashion of the stone, my eye of reason sees the hidden vertue which is in it; both these kinds of eyes may be thus fixed upon their severall objects without any interfection of the visual lines of each other. But, that no man may think God hath so little respect to our infirmi-

E

ties,

ties as to impose upon us impossible tasks, we must know, that since the soule of man in this state of fraile mortality, is not capable of a perpetuall act of such an intuition of God, here is necessary use of a just distinction: As the Schoole therefore is wont to distinguish of intentions, so must we here of the apprehension of God, which is either actuall, or habituall, or virtuall. Actuell, when our cogitations are taken up, and directly imployed in the meet consideration of the blessed Deity, and the things thereto appertaining: Habituell, when we have a settled kind of holy disposition,

tion, and aptitude inclining us
ever to these divine thoughts,
ready still to bring them forth
into act, upon every least mo-
tion: Virtuall, betwixt both
these, being neither so quick
and agile, as the actuall; nor
yet so dull and flagging as the
habitual, (which may be inci-
dent to a man whether sleep-
ing, or otherwise busied) when
by the power of an heavenly
disposition, wrought in the
mind, we are so affected, as
that divine thoughts are be-
come the constant (though in-
sensible) guests of the soule;
whiles the vertue of that ori-
ginall illumination sticks still
by us, and is, in a sort, derived

into all our subsequent cogitations; leaving in them perpetuall remainders of the holy effects of the deeply-wrought, and well grounded apprehension of God: As in a pilgrim towards the holy Land, there are not alwaies actual thoughts concerning his way, or end; yet there is still, an habituall resolution, to begin and compassse that journey; and a secret power of his continued will, to put forward his steps to that purpose; there being a certaine impression remaining in the motive faculty, which still insensibly stirres him towards the place desired: Neither is it unusuall, (even in nature) to
see

see many effects continuing,
when the motion of the cause,
by which they were wrought,
ceaseth; As when some deep
Bell is rung to the height, the
noyse continues some time in
the ayre, after the clapper is si-
lent: Or when a stone is cast
into the water, the circles that
are caused by it are enlarged,
and multiplyed, after the stone
lyes still in the bottome.

How ever therefore we can-
not hope in this life (through
our manifold weaknesse, and
distractions) to attaine unto
the steddy continuance of the
actuell view of him that is in-
visible, yet, to the habituall,
and virtuall power of appre-
hending

hending him, wee may,
(through the goodnesse of
him, whom we strive to see)
happily aspire.

Neither may we be wanting
to our selves in taking all oc-
casions of renewing these our
actuell visions of God; both
set, and casuall: there is nothing
that wee can see, which doth
not put us in mind of God;
what creature is there, wherein
we do not espy some footsteps
of a Deity? every herb, flower,
leafe, in our garden; every
Bird, and Fly in the aire; eve-
ry Ant and Worme in the
ground; every Spider in our
window, speakes the omnipo-
tence, and infinite wisdom
of

of their Creator : None of these may passe us without some fruitfull monition of acknowledging a divine hand. But besides these, it will be requisite for us , every morning to season our thoughts with a serious renovation of our awfull apprehensions of God ; and not to take off our hand, till wee have wrought our hearts to some good competency of right, and holy conceits of that glorious Majesty; the efficacy whereof may dilate it selfe to the whole following day ; which may be often revived by our frequent ejaculations: But above all other, when wee have to do with
E 4 God,

God, in the set immediate exercises of his services, and our heavenly devotions, we must endeavour (to our utmost) to sharpen our eyes, to a spirituall perspicacity; striving to see him, whom we speak unto, and who speaks unto us, as he hath pleased to reveale himselfe. But, over and beside all these, even when we have no provocations from any particular occasion, it must be our continual care, to labour with our God, that it would please him to work us to such an holy, and heavenly disposition, as that, what ever our employments may be, we may never want the comfort of a virtuall and
habi-

habitually enjoying the sight of God; so as the power and efficacy of our first, well-taken apprehension may runne on, thorough all the following actions, and events both of our life, and death.

SECT. VII.

Vpon this constant fixednesse of our thoughts, on God, there cannot but follow (in the seventh place) a marvellous delight, and complacency of the soule, in so blessed an object; neither is it easie to determine whether of these doe more justly challenge a precedence in the heart, whether

ther the eye be so fixed, because it is well pleased with the sight; or whether it be so pleased and ravished, with that happy sight, because it is so fixed: whatsoever these two are in the order of nature, I am sure in time, they are inseparable; neither is it possible for any man to see God as interessed in him, and not to love him, and take pleasure in him: As a stranger, as an enemy, or avenger, even divels and reprobate soules behold him, to their regret, and torment; if I may not say, they rather see his anger, and judgement, than himselfe; but never eye can see him as his God, and not be taken
with

with infinite delight : for that absolute goodnesse (out of which no man can contemplate God) can be no other, than infinitely amiable. And if in the seeing of God, we be (as the Schoole hath taught us to speak) unitively carried into him, how can we choose but in this act, bee affected with joy unspeakable and glorious? *In thy presence, saith the Psalmist, is the fulnesse of joy: and at thy right hand, are pleasures for evermore.* In summe therefore; if when our eyes being freed from all naturall indispositions, and both inward, and outward impediments; wee have so this blessed object presented

sented before us, as that, there is an exaltation and fortification of our sight; and thereupon a trajection of the visual beames thorow all earthly occurrents, and a divine irradiation of the understanding, and a stedfast fixing of the eye upon this happy object, without wandring and distraction; not without a wonderfull delight, and joy in the God of all comfort, whom we apprehend; we do now effectually borrow *Moses* his eyes, and, as he did, see the Invisible.

SECT. VIII.

SECT. VIII.

BVt as all good things are difficult, and all difficulties full of discouragement, unlesse they be matched with a countervaileable benefit, (in which cases they doe rather whet, than turne the edge of our desires) let us see what considerations of profit, arising from this noble act, may stirre up our languishing hearts to the endeavour, and performance thereof: There are actions, which carrying nothing but danger and trouble in the mouth of them, had need to be drawne on with the promise

mise of an externall reward;
there are those, which carry in
them their owne recompence;
such is this wee have in hand:
What can there bee out of it
selfe, so good as it? When we
take paines to put our selves
into some Theater, or Court,
or some pompous triumph, we
have no other end but to see;
and yet how poore, and unsat-
isfying is that spectacle; and
such, as wherein our frivolous
curiosity shuts up in empti-
nesse, and discontentment?
how justly then are we ambi-
tious of this prospect, where-
in, to but see, is to be blessed.
It is no newes to see wantons
transported from themselves,
with

with the sight of a beautifull face, though such, perhaps, as wherein they can never hope to have any interest; and some curious eyes no lesse taken with an exquisite picture, which yet shall never be theirs: how can we be other than ravished with an heavenly delight, and pleasure, in so seeing the infinite beauty of the God of Spirits, as that our sight cannot be severed from fruition? the act it selfe is an abundant remuneration, yet doth it not want many sweet, and beneficiall consequences, which do justly quicken our desires to attaine unto the practise of it. Whereof it is not the meanest,
that

Gustato
 spiritu de-
 sipit om-
 nis caro.
 Gerl. e. 4.
 domibus.

that who-ever hath happily
 aspired thereunto, cannot bee
 carried away with earthly va-
 nities; what poore things are
 these, in comparison of those
 invisible glories? Alas, what
 was the pleasure and riches of
 the Court of *Egypt*, in the eyes
 of *Moses*, when he had once
 scene his God? It is a true
 word, that of the Chancellor
 of *Paris*, when a man hath ta-
 sted once of the spirit, all flesh
 is savourlesse: Surely, when
 once the chosen vessell had
 beene rapt into the third hea-
 ven, and scene those unutter-
 able magnificencies of the
 divine Majesty, who can won-
 der, if he looked, ever after,
 with

with scorne, and pittie upon all
the glittering poverty of this
inferiour world? Goe then ye
poorely-great ones of the
world, and admire the piles
of your treasures, the stateli-
nesse of your structures, the
found of your titles, the extent
of your territoryes; but know,
that hee who hath seene the
least glympse of the Invisible,
knowes how to commiserate
your felicity, and wonders
what yee can see in all these,
worth your admiration, and
pursuit: What joy and tri-
umph was among the Iewes
when they saw the foundation
of the second Temple laid?
yet those ancient Priests and
F Levites,

Levites, whose eyes had scene the glory of the former Temple, wept, and cryed as loud, as the rest shouted: Those that know no better, may rejoyce and exult in these worldly contentments; but those, who have had but a blink of the beauty of heaven, can look upon them no otherwise, than with an overly contemptuousnesse. I wonder not if good old *Simeon* were content to have his eyes clozed for ever, when he had once scene the Sonne of God: what ever he should see afterwards, would but abase those eyes, that had beene blessed with the face of his Saviour. It was no ill conceit

ceit of the wise Oratour, that
he who had once knowne and
considered the magnitude of
the world, could never after
admire any thing; Surely we
may more justly say, that hee
who hath duly taken into his
thoughts the consideration of
the infinite power, wisdom,
goodnesse, of the great God
of the world, cannot think the
world it selfe, worthy of his
wonder. As some great Peere
therefore, that hath beene used
to stately shewes, and courtly
magnificence, doth not vouch-
safe so much as to cast his eye
towards the meane worthlesse
gewgawes of a Pedlars Stall,
(which yet silly children be-

hold with great pleasure and admiration: so the soule that hath beene inured to the sight of the divine Majesty, scorneth to suffer it selfe to be transported with the trash and toyes of this vaine and transitory world.

SECT. IX.

23
NO whit inferiour to this benefit, is the second; that this sight of the Invisible is a notable and prevalent meanes to restraine us from sinning, for how dares he sinne, that sees God ever before him? whom he knowes of so pure eyes, that he detests the least motion

motion to evill; of so almighty power, as to revenge it everlastingly. It was a poore thought of him (who yet could know no better) that hee who would dissuade himselfe from a secret wickednesse, should suppose a grave *Cato*, or some other such austere frowning Cenfor, to be by him, looking upon his actions; as if the shame or feare of such a witnessse were a sufficient coercion from evill: he that hath no eyes to see a God, may scarre himselfe with the imagined sight of a man, somewhat better than himselfe; but he who hath the grace to see the Invisible, finds a stronger restraint

in that presence, than if hee were looked on by millions of Witnessees, Iudges, Executioners : Yet as this sight is mutuall, (ours of God, and Gods of us,) the good heart finds a more powerfull restriction in his seeing of God, than in Gods seeing of him: if there be more feare in this, there is more love in the other; for, since this holy vision of God is ever joyned with some warmth of good affection to that prime, and infinite goodnesse, the very apprehension of that unspeakable lovelinesse, which is in him, more effectually curbeth all evill desires, in us, than the expectati-
on

on of any danger, that can threaten us: *How can I do this great evill, and sinne against God,* saith good *Ioseph*: the sinne affrights him more than the suffering, and the offence of a God, more than his owne danger.

Gen. 39. 9.

The Spirit of God hath thought fit to specifie the third benefit, upon occasion of the mention of *Moses* his vision of God; he endured, as seeing him who is invisible: As this sight therefore hath power to withhold us from doing evill; so also to uphold us in the suffering of evill; What but cheerfulnesse, and ease, could holy *Stephen* find in the stones of

his enraged murtherers, when, through that haile storme he could see his Iesus, standing at the right hand of God, ready to revenge, and crowne him? What a pleasing walk did the three children find in *Nebuchadnezzars* Fornace, whiles the Sonne of God made up the fourth? What Bath was so suppling, and delightfull, as the rack of *Theodorus* the Martyr, whiles Gods Angel wip't, and refreshed his distended joynts? With what confidence and resolution, did the Father of the faithfull break thorow all troubles, and tentations, when he heard God say, *Feare not, Abraham, I am thy sheild,*
and

and thy exceeding great reward.
Certainly, all feare and discouragement arises from a conceit of our owne weaknesse, and an adversaries power, and advantage; take away these two, and the mind of man remains undanted: and both these vanish at the sight of the Invisible; For, what weaknesse can we apprehend, when God is our strength, or what adversary can we feare, when the Almighty is with us? Good *Ezekiah* was never so much scarred with all the bravings of *Rabshakeh*, as when he said, *Am I come up hither without the Lord?* Had God taken part against his degenerated people,

people, what could the arme of flesh have availed, for their defence? As contrarily, when hee strikes in, what can the gates of hell do? Is it multitude that can give us courage? as *Elisha's* servant said; there are more with us than against us: It is strength? behold, the weaknesse of God is stronger than men; than divels: How justly do we contemne all visible powers, when we see the Invisible? when we see him, not empty handed, but standing ready, with a crowne of glory, to reward our conquest; *Vincenti dabitur*: Are we therefore persecuted, for professing the truth of the Gospell, and cast

Revel 2.7.
To him
that over-
comes it
shall be
given.

cast into a dark, and desolate
dungeon, where no glimmer-
ing of light is allowed to look
in upon us; where we are so
farre from being suffered to see
our friends, that we cannot see
so much as the face of our
Keeper? Lo even there, and
thence, we may yet see the In-
visible, and (in spite of ma-
lice) in his light wee can see
light. Do we lie groaning up-
on the painfull bed of our
sicknesse, closing our curtaines
about us to keep out the light,
which now growes offensive
to our sight; yea, doth death
begin to seize upon our eyes,
and to dim and thicken our
sight, so as now we cannot dis-
cerne

cerne our dearest friends, that stand ready to close them for us; yet, even then may we most cleerly see the Invisible; and that sight is able to cheere us up, against all the pangs, and terrours of death, and to make us triumph even in dying.

S E C T. X.

LAstly, what other doth this vision of God but enter us into our heaven? *Blessed are the pure in heart,* (saith our Saviour upon the Mount) *for they shall see God;* Lo, he that only can give blessednesse, hath promised it to the pure; and he that best knowes wher-
in

in blessednesse consists, tells us, it is in the seeing of God; The blessed Spirits above, both Angels and soules of the departed Saints, see him cleerly, without any vaile drawne over their glorified eyes; we, wretched Pilgrims here on earth, must see him as wee may; there is too much clay in our eyes, and too many, and to grosse vapors of ignorance and infidelity betwixt us and him, for a full and perfect vision: Yet even here, we see him truly, though not cleerly; and the stronger our faith is, the clearer is our sight; and the clearer our sight is, the greater is our measure of blessednesse;

Iob 1.6.

Zach. 12.10

nesse: Neither is it a meere
presence, or a bare simple visi-
on, which doth either inchoate,
or perfect our happinesse: we
find there was a day, when the
Sonnes of God came to pre-
sent themselves before the
Lord, and Satan came also
among them; and the wicked's
eyes shall see him whom they
have peirced; we see so much
of God, (in the way of our
blisse) as we enjoy. I know
not how the eye in these spiri-
tuall objects, (betwixt which
and us there is a gracious rela-
tion) hath a certaine kind of
applicatory faculty, which in
these materiall things it wan-
teth: O taste, and see (saith
the

the Psalmist) how sweet the Lord is; as if our sight were more inwardly apprehensive of heavenly pleasures, than our most sensible gustation : In these bodily objects, either there is no operation upon the sense, or, to no purpose; The eye is never the warmer for seeing a fire a farre off; nor the colder for beholding yce : we are no whit the richer for seeing heapes of treasure, nor the fairer for viewing anothers beauty; But such a powerfull, and glorious influence there is of God into our spirituall senses, that we cannot see him by the eye of our faith here, and not be the happier; we cannot

cannot see him above by the eye of our separated soules, and not be perfectly glorious; and the one of these doth necessarily make way for the other: for, what is grace here but glory begun? and what is glory above, but grace perfected? Whosoever therefore here, hath pitcht the eye of his faith upon the Invisible, doth but continue his prospect, when he comes to heaven: the place is changed, the object is the same; the act more compleat: As then, we do ever look to have our eyes blessed with the perpetuall vision of God, in the highest heavens; let us acquaint them before hand, with

with the constant and continuall sight of him, in this vale of mortality.

SECT. XI.

NO sooner have our eyes beene thus lifted up above the hills, to the sight of the Invisible, than they must be instantly cast downe, and turned inwards to see our owne wretchednesse; how weak and poore we are, how fraile, how vaine and momentany, how destitute of all good, how obnoxious to all sinne, and misery: Contrarieties make all things better discerned; And surely however it be cōmonly

G seene,

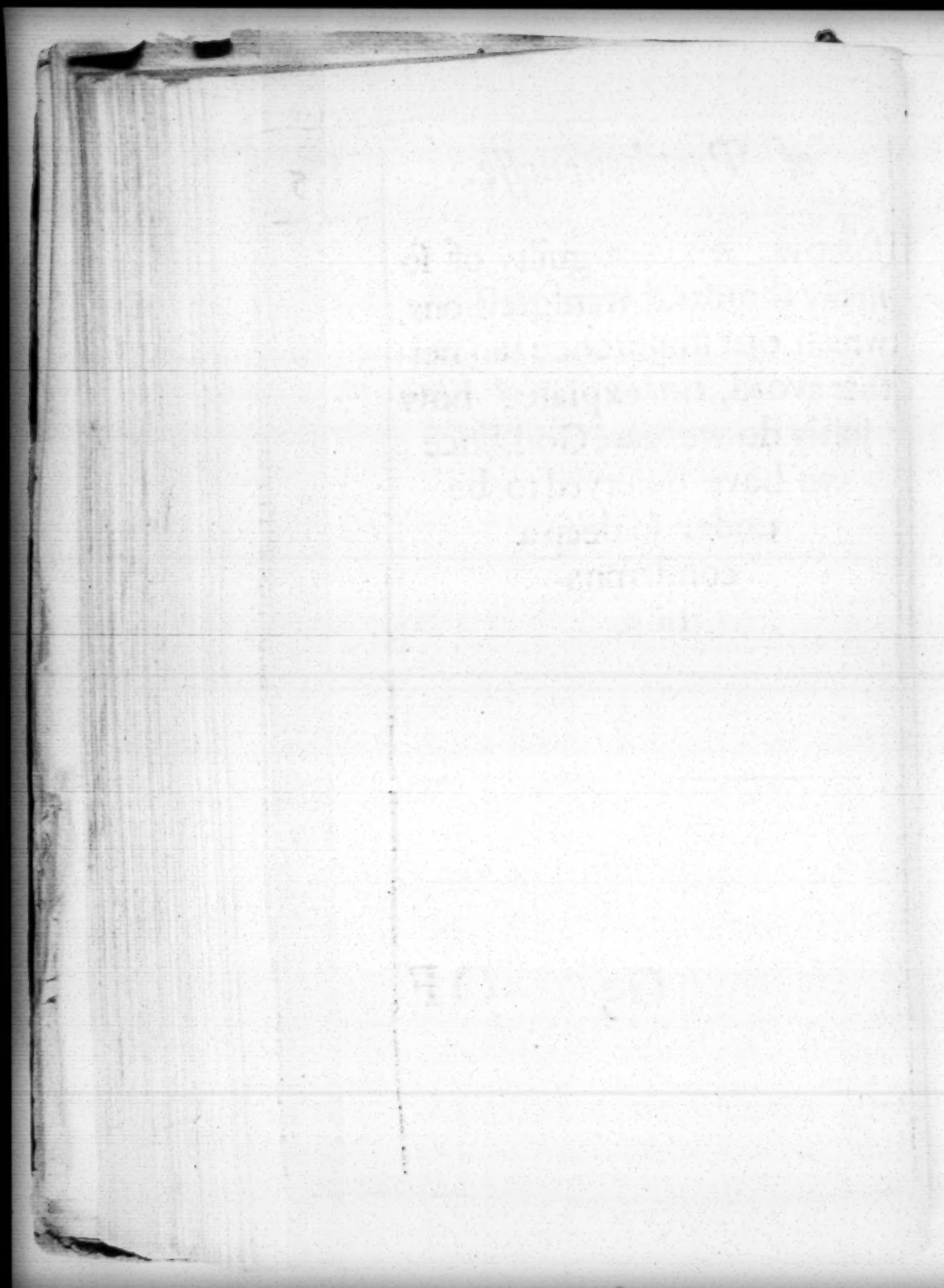
scene, that the neernesse of the object, is an hindrance to the sight, yet here, the more closely we behold our owne condition, the more cleerly we shall discern, and the more fully shall we be convinced of this unpleasing truth : It is not for us to look back (like the heires of some decayed house) at what we were; who ever was the better for a past happiness? Alas, what are we now? miserable dust and ashes; earth at the best, at the worst, hell; Our being is vanity, our substance corruption; our life is but a blast, our flesh wormesmeat, our beginning impotent, above all creatures, (even wormes

wormes can crawle forward, so soone as they are, so cannot we) our continuance short, and troublesome; our end grievous; who can assure himselfe of one minute of time, of one dramme of contentment? But, woe is me, other creatures are fraile too, none but man is sinfull; our soule is not more excellent, than this tainture of it, is odious, and deadly; our composition laies us open to mortality, but our sinne exposes us to the eternall wrath of God, and the issue of it, eternall damnation: The grave waits for us, as men; hell, as sinners: Beasts compare with us in our being;

in our sinning, Devils insult
over us. And now, since the
spring is foule, how can the
streames be cleare? Alas, what
act of ours is free from this
wofull pollution? who eats,
or drinks, or sleepest, or moves,
or talks, or thinks, or heares, or
prayes without it? Even hee
that was blessed with the sight
of the third heaven, as tyred
with this clogge, could say,
*O wretched man that I am,
who shall deliver mee from
this body of death?* Blessed
Apostle, if thou wert so sensi-
ble of thy in-dwelling corrup-
tions, who knew'st nothing by
thy selfe, how must our hearts
needs rend with shame, and
sorrow,

sorrow, who are guilty of so
many thousand transgressions,
which our impotence can nei-
ther avoid, nor expiate? how
justly do we feare God, since
we have deserved to be
under so deep a
condemna-
tion.

G3 OF





OF THE SIGHT
and FEARE of the
ALMIGHTY.

The Second Book.

SECT. I.

THus therefore when
a man shall have
stedfastly fixed his
eyes upon the dread
Majesty of an ever-present
God, and upon the deplo-
red

red wretchednesse of his own condition, hee shall bee in a meet capacity to receive this holy *Feare*, whereof we treat: Neither indeed is it possible for him to see that all-glorious presence, and not presently thereupon find himselfe affected with a trembling kind of awfulnessse. Neither can hee look upon his owne vilenesse, without an humble and bashfull dejection of soule; But when he shall see both these at once, and compare his owne shamefull estate, with the dreadful, incomprehensible Majesty of the great God; his owne impotence, with that almighty power; his owne sinfulnessse, with

with that infinite purity, and justice; his owne misery with the glory of that immense mercy, how can he choose but be wholly possessed with a devout shivering, and religious astonishment. The heart then thus tempered with the high thoughts of a God, and the humble conceits of our selves, is fit for the impression of this *Feare*, which is no other, than an awfull disposition of the soule to God: wherein there is a double stamp, or signature; the one, is an inward adoration of the Majesty seene and acknowledged; the other, a tender and filiall care of being secretly approved of God; and

and of avoyding the displeasure, and offence of that God whom we so adore. The first, is a continuall bowing the knees of our hearts to that great, and holy God; both inwardly blessing, and praising him in all his divine attributes; in his infinite power, wisdom, justice, mercy, and truth; and humbly submitting and resigning our selves wholly to his divine pleasure in all things; whether for his disposing, or chastising.

SECT. II.

SECT. II.

ALL true adoration begins from within ; even the soule hath the same parts, and postures with the body : as therefore it hath eyes to see, so it hath a tongue to speak unto, and a knee to bend unto the Majesty of the Almighty : Shortly then ; we shall inwardly adore the God of heaven, when our hearts are wrought to bee awfully affected to the acknowledgment, cheifly of his infinite Greatnesse, and infinite Goodnesse ; And this shall be best done, by the consideration of the effects of
both :

both: Even in meaner matters, wee cannot attaine to the knowledge of things by their causes; but are glad to take up with this secondary information: how much more in the highest of all causes, in whom there is nothing but transcendency, and infinitenesse? We shall therefore most feelingly adore the infinite greatnesse of God, upon representing unto our selves, the wonderfull work of his creation, and his infinite goodnesse, in the no lesse wonderfull work of our redemption: For (as the great Doctor of the Gentiles most divinely) the invisible things of God from the creation of
the

the world are cleerly seene,
being understood by the
things that are made; even his
eternall power, and Godhead.
Even so, O God, if we cannot
see thee, we cannot but see the
world, that thou hast made:
and in that, wee see some
glympses of thee: When wee
behold some goodly pile of
building, or some admirable
picture, or some rarely-artifici-
all engine, our first question
uses to be, who made it? and
we judge of, and admire the
skill of the workman, by the
excellent contrivance of the
work; how can we do other-
wise in this mighty and goodly
frame of thy Universe? Lord
what

what a world is this of thine,
which wee see? What a vast,
what a beautifull fabrick is
this, above and about us? Lo
thou, that madest such an hea-
ven, canst thou be other than
infinitely glorious? O the
power and wisdom of such
a Creator! Every Starre is a
world alone, the least of those
globes of light, are farre grea-
ter than this our whole inferi-
our world, of earth and waters
(which we think scarce mea-
surable,) and what a world of
these lightsome worlds hast
thou marshalled together in
that one firmament? and yet
what roome hast thou left in
that large contignation, for
more?

more? so as the vacant space betwixt one Starre, and another, is more in extent than that which is filled: In how exact a regularity do these celestial! bodies move, ever since their first setting forth, without all variation of the time or place of their rising, or setting; without all change of their influences? In what point and minute *Adams* new created eyes saw them begin, and shut up their diurnall motions, we, his late posterity, upon that same day and in the same Climate find them still; How have they looked upon their spectators, in millions of changed generations, and are still
where

where they were, looking still for more? But, above the rest, who can but be astonished at that constant miracle of nature, the glorious Sunne, by whose beames, all the higher and lower world is illuminated; and by whose sole benefit, we have use of our eyes? O God, what were the world without it, but a vast, and sullen dungeon of confusion, and horreur; and, with it, what a Theater of beauty and wonder? what a sad season is our midnight, by reason of his farthest absence; and yet, even then, some glympses of emanations, and remainders of that hidden light, diffuse themselves

selves thorow the aire, and forbid the darknesse to bee absolute. Oh what an hell were utter darknesse; what a reviving and glorious spectacle it is, when the morning opens the curtaines of heaven, and shoves the rising Majesty of that great Ruler of the day, which too many eyes have seene with adoration; never any saw, without wonder, and benediction: And if thy creature besuch, what, oh, what art thou that hast made it? As for that other faithfull witnessse in heaven, what a cleare and lasting testimony doth it give to all beholders, of thine omnipotence? Alwayes, and

H

yet

yet never changing? still uniforme in her constant variations, still regular in the multiplicity of her movings; and O God, what a traine doth that great Queene of Heaven (by thine appointment) draw after her? no lesse than this vast element of waters, so many thousand miles distant from her sphere? She moves in heaven, the sea followes her, in this inferiour, orb and measures his paces by hers: How deep, how spacious, how restlessly turbulent is that liquid body? and how tamed and confined by thine Almightyesse? How justly didst thou expostulate with thy people of old, by thy Prophet

phet *Jeremy*, *Feare yee not mee,*
saith the Lord, *will ye not trem-*
ble at my presence, which have
placed the sand, for the bounds of
the sea, by a perpetuall decree,
that it cannot passe it; and though
the waves thereofASSE them-
selves, yet they cannot prevaile;
though they roare, yet can they not
passe over it? And what a stu-
pendious work of omnipo-
tence is it, that thou, O God,
hast hanged up this huge globe
of water and earth, in the midst
of a yeelding aire, without
any stay, or foundation, save
thine owne eternall decree?
How wonderfull art thou in
thy mighty winds; which,
whence they come, and whi-

Ier. 5. 22.

ther they go, thou only knowest; in thy dreadfull thunders, and lightnings; in thy threatening Comets, and other fiery exhalations? With what marvellous variety of creatures hast thou peopled all these thy roomy elements; all of severall kinds, fashions, natures, dispositions, uses; and yet all their innumerable motions, actions, events, are predetermined and over-ruled by thine all-wise, and almighty providence! What man can but open his eyes, and see round about him these demonstrations of thy divine power, and wisdom, and not inwardly praise thee in thine excellent
great-

greatnesse? For my owne practise, I cannot find a better notion, wherby to work my heart to an inward adoration of God, than this; Thou that hast made all this great world, and guided, and governeest it, and fillest and comprehendest it, being thy selfe infinite and incomprehensible: And I am sure there can be no higher representation of the divine greatnesse unto our selves. Although withall, we may find enough at home: for what man that lookes no further than himselfe, and sees the goodly frame of his body, erected and imployed for the harbour of a spirituall, and im-

mortall soule, can choose but say, I will praise thee, for I am fearefully, and wonderfully made.

SECT. III.

SVrely, could we forget all the rest of the world, it is enough to fetch us upon our knees, and to strike an holy awe into us, to think that in him we live, and move, and have our being: For, in these our particular obligations, there is a mixed sense both of the greatnesse, and goodnesse of our God; which, as it manifestly shoves it selfe in the wondrous work of our excellent creation,

on, so most of all magnifies it
selfe, in the exceedingly grati-
ous work of our redemption:
Great is thy mercy that thou
mayst be feared, saith the sweet
Singer of *Israel*; Lo, power
doth not more command this
holy feare, than mercy doth;
though both here, meet toge-
ther; for as there was infinite
mercy mixed with power, in
thus creating us; so also, there
is a no lesse mighty power
mixed with infinite mercy, in
our redemption: What heart
can but awfully adore thy so-
veraigne mercy, O blessed
God, the Father of our Lord
Iesus Christ, in sending thine
only, and coequall Sonne, the

H 4

Sonne

Sonne of thy love, the Sonne
of thine eternall essence, out
of thy bosome, downe from
the height of celestiall glory,
into this vale of teares and
death, to abase himselfe, in the
suscception of our nature, to
clothe himselfe with the ragges
of our humanity, to indure
temptation, shame, death, for
us? O blessed Iesu, the redee-
mer of mankind, what soule
can be capable of a sufficient
adoration of thine inconceiv-
able mercy, in thy meane and
despicable incarnation, in thy
miserable, and toilsome life,
in thy bloudy agony, in thine
ignominious and tormenting
passion, in thy wofull sense
of

of thy fathers wrath in our
stead, and lastly, in thy bitter
and painfull death? thou that
knewest no sinne, wert made
sinne for us, thou that art om-
nipotent, would'st die; and by
thy death, hast victoriously tri-
umphed over death, and hell.
It is enough, O Saviour, it is
more than enough, to ravish
our hearts with love, and to
bruise them with a loving
feare. O blessed Spirit, the
God of comfort, who but thou
only can make our soules sen-
sible of thy unspeakable mercy,
in applying to us the wonder-
full benefit of this our deare
redemption, in the great work
of our inchoate regeneration,
in

Psal. 31. 20.

in the mortifying of our evill and corrupt affections, in raising us to the life of grace, and preparing us for the life of glory? O God, if mercy be proper to attract feare, how must our hearts, in all these respects, needs be filled with all awfull regard unto thy divine bounty? Oh how great is the goodnesse that thou hast laid up for those that feare thee, even before the sonnes of men!

SECT. IV.

NOW we may not think this inward adoration of the greatnesse, & goodnes of God to be one simple act, but that, which

which is sweetly compounded of the improvement of many holy affections: for there cannot but be love mixed with this feare; *The feare of the Lord is the beginning of love*; and this feare must be mixed with joy: *Rejoyce in him with trembling*: and this feare and joy, is still mixed with hope: *For in the feare of the Lord is strong confidence*; and the eye of the Lord is upon them that feare him, upon them that hope in his mercy: As therefore, we are wont to say that our bodies are not, neither can bee nourished with any simple ingredient; so may we truly say of our soules, that they neither receive any comfort,

Eccel. 25. 5.

Psal. 2. 11.

Pro. 11. 26.

Psal. 33. 18.

fort, or establishment, nor execute any powers of theirs, by any sole single affection; but require a gracious mixture for both. As that father said of obedience, we may truly say of grace, that it is all copulative. Neither may wee think, that one only impression of this holy feare, and inward adoration will serve the turne, to season all our following disposition, and carriage; but, there must be a virtuall continuation thereof, in all the progresse of our lives; Our Schooles do here seasonably distinguish of perpetuity, of, whether the second act, when all our severall motions and
actions

actions are so held on, as that there is no cessation, or intermission of their performance: (which wee cannot here expect) Or, of the first act, when there is an habit of this inward adoration, settled upon the heart so constantly, that it is never put off, by what ever occurrences; so as whatsoever we do, whatsoever we endeavour, hath a secret relation hereunto. And this second way; we must attaine unto, if ever we will aspire to any comfort in the fruition of Gods presence here, upon earth, and our meet disposition towards him. I have often thought of that deep, and serious question
of

Mr. Samuel
el Blyton
Archdea-
con of
Glocester.

of the late judicious, and honourable, Sir *Fulke Grevil*, Lord *Brook*, (a man worthy of a fairer death, and everlasting memory) moved to a learned kinsman of mine, (much interested in that Noble man) who when he was discoursing of an incident matter, very considerable, was taken off with this quick interrogation, of that wise and noble person; *What is that to the Infinite?* as secretly implying, that all our thoughts and discourse must be reduced thither; and that they faile of their ends, if they be any other where terminated: It was a word well becoming the profound judgment,

ment, and quintessential notions of that rare, memorable Peere. And certainly so it is, if the cogitations and affections of our hearts be not directed to the glory of that infinite God, both they are lost, and we in them.

SECT. V.

Religious adoration begins in the heart, but rests not there; diffusing it selfe through the whole man, and commanding all the powers of the soule, and all the parts of the body to comply in a reverent devotion: so that, as we feare the Lord whom wee serve,
so

so wee serve the Lord with
feare.

Where the heart stoopes, it
cannot be, but the knees must
bend, the eyes and hands must
be lift up; and the whole body
will strive to testifie the inward
veneration; as upon all occasi-
ons, so especially, when wee
have to deale with the sacred
affaires of God, and offer to
present our selves to any of his
immediate services: Our feare
cannot bee smothered in our
bosomes; Every thing that
pertaines to that infinite Ma-
jesty must carry from us due
testifications of our awe; his
Name, his Word, his Services,
his House, his Messengers: I
cannot

cannot allow the superstitious niceties of the Iewes, in the matters of God; yet I find in their practise, many things worthily imitable; such as favour of the feare of their father *Isaac*, and such as justly shame our prophane carelesnesse.

There is no wise man but must needs mislike their curious scruples, concerning that ineffable name, the letters and syllables wherof, they held in such dreadfull respect, that they deemed it worthy of death, for any but sacred lips, and that, but in set times and places, to expresse it; as if the mention of it pierced the side of God, together with their

Schichard
de jure re-
gio Hebr.

owne heart; And, if the name of God were written upon their flesh, that part might not bee touched either with water, or oyntment. But well may wee learne this point of wit, and grace from this first, (and, then, the only) people of God; not rashly, sleightly, regardlessly, to take the awfull name of God into our mouths, but to heare and speak it (when occasion is given) with all holinesse, and due veneration.

There are those that stumble at their adoration at the blessed name of Iesus, prescribed and practised by our Church; as unjustly conceiving, that wee put a superstitious holinesse in the
the

the very sound, and syllabicall enunciation of the word, whereas, it is the person of that blessed Saviour, to whom, upon this occasion, our knees are bended : A gesture so far out of the just reach of blame, that if it seemed good to the wisdom of the Church, to allot this reverent respect to all, whatsoever the names, whereby the Majesty of God, in the whole sacred Trinity, is signified, and expressed to men, it were most meet to be accordingly exhibited unto them : And now, since it hath (without inhibition of the like regard to the rest) pitched upon that name, which intimating and

comprising in it the whole gracious work, and immediate author of our deare redemption, hath beene exposed to the reproach and opposition of the gain-saying world; We cannot (if we be not wanting to our filiall obedience) detrect our observance of so antient, and pious an institution. Never any contempt was dared to bee cast upon the glorious name of the Almighty, and absolute Deity, only the state of exinanition, subjected the Sonne of God to the scorne, and under-valuation of the world; lustly therefore hath our holy and gracious Mother thought fit, and ordained, upon
on

on that person and name, which seemed lesse honourable, and lay more open to affront, to bestow the more abundant honour: In the meane time, as shee is a professed encourager and an indulgent lover of all true devotion, shee cannot but be well pleased, with what soever expressions of reverence, we give to the divine Majesty, under whatsoever termes, uttered by our well advised, and well instructed tongues.

I have knowne, and honoured, as most worthy a constant imitation, some devout persons, that never durst mention the name of God, in their ordinary communication, with-

out uncovering of their heads, or elevation of their hands, or some such other testimony of reverence.

And certainly, if the heart be so thoroughly possessed with a sad awe of that infinite Majesty, as it ought; the tongue dares not presume in a sudden unmannerlinesse to blurt out the dreadfull name of God; but shall both make way for it, by a premised deliberation, and attend it with a reverent elocution. I am ashamed to think how farre we are surpassed by heathenish piety; The ancient *Grecians* and amongst the rest, *Plato*, (as *Suidas* well observes,) when they would
swear

ſwear by their *Jupiter*, out of the meere dread, and reverence of his name, forbare to mention him: breaking off their oath, with a, *μὰ τὸν*, as those that onely dare to owe the rest to their thoughts; And *Climas* the *Pythagorean*, out of this regard, would rather undergoe a mulct of three talents, than ſwear. Whiles the prophane mouthes of many Christians, make no difference in their appellation, betweene their God, and their ſervant.

SECT. VI.

AS the name, so the word of our maker challengeth an awfull regard from us, as a reflection of that feare wee owe to the omnipotent author of it. What worlds of nice caution have the masters of the Synagogue prescribed to their disciples, for their demeanour towards the book of the Law, of their God? No letter of it might be writ without a copy; no line of it without a rule; and the rule must be upon the back of the parchment; no parchment might bee employed to this service, but that which is made

made of the skinne of a cleane
beast; no word might be writ-
ten in a different colour; inso-
much as when in the Penta-
teuch of *Alexander the Great*,
the name of Iehovah, was (in
pretence of honour) written in
golden Characters, their great
Rabbins cōdemned the whole
volume to be obliterated, and
defaced: No man might touch
it, but with the right hand, and
without a kisse of reverence:
No man might sit in the pre-
sence of it; No man might so
much as spit before it; No man
might carry it behind him; but
lay it next to his heart, in his
travell; No man might offer
to read it, but in a cleane place;
No

Idem
Schicardus de ju-
re regio
Hebræo-
rum.

no man might sell it, though the copy were moth-eat, and himselfe halfe famished: And is the word of the everlasting God of lesse worth and authority, now, than it hath beene? Or is there lesse cause of our reverence of those divine Oracles, than theirs? Certainly, if they were superstitiously scrupulous, it is not for us to be carelessly slovenly, and neglective of that sacred Book, out of which wee shall once be judged: Even that impure Alcoran of the *Turkes* is forbidden to be touched by any but pure hands. It was not the least praise of *Carlo Boromeo*, the late Saint of *Millaine*, that hee would

Ogier. A-
polog. Bal-
faci, &c.

would never read the divine Scripture, but upon his knees; and if we professe to beare no lesse inward honour to that sacred volume; why should we, how can wee think it free for us to entertaine it with an unmannerly neglect?

SECT. VII.

AS to the name and word, so to the services of God must the efficacy of our holy feare bee diffused; and these, whether private or publick: If we pray, our awe will call us, either to a standing on our feet, as servants; or a bowing of our knees, as suplicants; or,
a pro-

a prostration on our faces, as dejected penitents; Neither when the heart is a Camell, can the body be an Elephant: What Prince would not scorne the rudenesse of a sitting petitioner? It was a just distinction of *Socrates* of old, that, to sacrifice, is to give to God; to pray, is to beg of God: And who is so liberall, as to cast away his almes upon a stout, and unreverent beggar? If we attend Gods message in the mouth of his holy servants, whether read or preached, our feare will frame us to a reverent carriage of our bodies; so as our very outward deportment may really sceme to
 speak

Tò Suer
 Superiōr
 ὁ δὲ τοῖς
 θεοῖς τὸ
 ὅτι ἐκείνους
 αἰτεῖται
 δεῖν.
 Plat. Apol.

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Speak the words of the good
Centurion; *Now we are all here
present before God, to heare all
things that are commanded thee
of God;* we shall need no law
to vaile our bonnets, save that
in our owne breast. It was a
great word that *Simeon* the
sonne of *Satach*, said to the
Iewish Prince, and Priest, con-
vened before their *Sanhedrin*;
Thou standest not before us,
but before him that said, Let
the world be made, and it was
made: did we think so, how
durst wee sit in a bold sauci-
nesse (whiles that great Em-
bassie is delivered) with our
hats on our heads; as if we ac-
knowledge no presence but
of

Acts 10 33

Talm.

of our inferiours ; yea, (that which is a shame to say) those very apprentices, who dare not cover their heads at home, where their Master is alone ; yet, in Gods house, where they see him in a throng of his betters, waiting upon the ordinances of the God of heaven, think it free for them, equally, to put on, and to be no lesse fellowes with their Master, than he is with his Maker : as if the place and service gave a publick priviledge to all comers, of a prophane lawlesse : Surely, the same ground whereon the Apostle built his charge for the covering of the heads of the women, serves equally

equally for the uncovering the heads of the men, Because of the Angels; yea more, because of the God of the Angels; who by these visible Angels of his Church, speakes to us, and solicites our salvation. If we adresse our selves to the dreadful mysteries of the blessed Sacrament of the body and bloud of our Lord Iesus, our feare will bend our knees in a meet reverence to that great and gracious Saviour, who is there lively represented, offered, given, sealed up to our soules; who at that heavenly Table, is, (as Saint *Jerome* truly) both the guest, and the banquet: Neither can the heart that

1 Cor. II.
10.

*Ipsę con-
viva & con-
vivium, Ad
Hedibiam*

that is seasoned with true piety, be afraid of too lowly a participation of the Lord of glory; but rather resolves, that he is not worthy of knees, who will not here bow them; for, who should command them, if not their Maker, if not their Redeemer? Away with the monsters of opinion, and practise, concerning this Sacrament: Christ Iesus is here really tendered unto us; and who can, who dares take him but on his knees? What posture can we use with our fellowes, if we sit with our God and Saviour? At our best, well may we say with the humble Centurion; *Lord we are not worthy thou shouldest come*

come under our roofe : but, if we prepare not both soules, and bodies, to receive him reverently, our sinfull rudenesse shall make us utterly incapable of so blessed a presence,

SECT. VIII.

Neither doth our awfull regard reach onely to the actions of Gods service, but extends it selfe even to the very house, which is called by his name: the place where his honour dwelleth. For, as the presence of God gives an holinesse to what place soever he is pleased to shew himselfe in; (as the Sunne carries an inseparable

Gen. 31. 53

Gen. 28. 17

parable light wheresoever it goes) so that holinesse calls for a meet veneration from us: It was a fit word for that good Patriarch, who sware by his fathers feare; which he spake of his *Bethel*; *How dreadfull is this place, this is none other, but the house of God: this is the gate of Heaven.* The severall distances, and distinctions that were observed in the Temple of God, at *Hierusalem*, are famously knowne: None might sit within the verge thereof, but the King; all others, either stood, or kneeld. I have read of some sects of men so curiously scrupulous, that their Priests were not allowed to
breath

breathe in their Temple, but were commanded (whiles they went in to sweep the floore) to hold their winde, (like those that dive for sponges at *Samos*) to the utmost length of time ; and when they would vent their suppressed aire, and change it for new, to goe forth of the doores, and returne with a fresh supply. But, we are sure the *Ethiopian* Christians are so holily mannerly, that they doe not allow any man so much as to spit in their Churches ; and if such a defilement happen, they cause it to be speedily censed: What shall we then say of the common prophanenesse of those

Rugianorum sacerdos non intra eadem Dei sui habitum emittebatne, &c. Hospinian de origi. Feltor. Arabian.

Zego Zabaz relation.

carelesse Christians, that make no distinction, betwixt their Church, and their barne; that care not to looke unto their foule feet, when they come under this sacred roofe; that with equall irreverence stumble into Gods house, and their tavern; that can find no fitter place for their ambulatory, their burse, their counting house; their sepulcher? It is recorded of Saint *Swithine*, the (no lesse famous than humble) Bishop of *Winchester*, that when he died, he gave charge that his body should not in any case be buried, within the Church; but be layd where his grave might be wet with raine, and open

Matth.
Westm-
nast. 852.

open to weather & passengers;
I suppose, as conceiving that sacred place too good for the repository of the best carcasses.

Surely, we cannot easily entertain too venerable an opinion of the habitation of the Almighty: If our hearts have the honour to be the spirituall Temples of God, we shall gladly give all due honour to his materiall Temples: and doubtlesse in all experience, we shall so respect the house, as we are affected to the owner. It was the discipline and practise of the *Hetruscians*, from whom old *Rome* learned much of her skill in Auguries, and many mysteries of religion,

that those deities whom they desired to harbour in their owne breasts, as Vertue, Peace, Modesty, should have Temples erected within their walls; but those, which were the Presidents of warres and combustions, or pleasures, and sensualitytie, (as *Mars, Venus, Vulcan,*) should take up with Temples without their walls: And even so it is, and will be ever with us; if we have an holy regard to the God of heaven, and adore him, as inhabiting our bosomes, we cannot but give all faire and venerable respects to those houses, which he hath taken up for his own worship, and presence.

S E C T.

SECT. IX.

Neither, lastly, can Gods
very Messengers (though
partners of our owne infirmi-
ties) escape some sensible re-
flections of our feare: It was
the rule of the Iewes, that the
very Prince of the people, if
hee would consult Gods Ora-
cle, out of reverence to that
divine pectorall, must reve-
rently stand before that Priest,
who, at other times was bound
to give lowly obedience to his
Soveraigne Lord. What Great
Alexander did to the Iewish
high Priest, who knowes not?
Neither hath the practises of

Vide Schi-
cardum de
pure regio
Hebr.

Lipſius,
electorum
lib. 2. tur-
pem &
ſervile m.

the godly Emperours in the
Christian Church, through all
ſucceſſions of Ages, favored
of leſſe regard: Even the late
Ceſar Ferdinand in the ſight of
our Engliſh, not long before
his end, together with his Em-
preſſe, received an Episcopall
benediction publickly, upon
their knees. Away with that
inſolent pompe of kiſſing of
toes, (which *Iuſtus Lipſius* juſt-
ly called once, ſoule and ſer-
vile) fit for a *Caligula*, or *Maxi-
minus* the younger, or a *Diocle-
ſian*; Away with the proud
horſing on ſhoulders, or tread-
ing on necks, or the lackey-
ing of Princes; It was a mo-
derate word of Cardinall *Za-
barell*,

of Prophanenesse.

37

barell, concerning his great Master; So is he to be honoured, that he be not adored. Surely when religion was at the best, great Peeres thought it no scorne to kisse the venerable hands of their spirituall fathers; and did not grudge them eminent titles of honour. It was but a simple port that *Elijah* carryed in the world, who after that astonishing wonder of fetching downe fire and water from heaven, thought it no abasement to be *Ahabs* lackey from *Carmel* to *Iezreel*; yet *Obadiab*, who was high Steward to the King of *Israel*, even that day, could fall on his face to him, and say, *Art thou that*
my

Tract. de
Schism:
Innocentii
septimi &
B. nediecti.

Paulin. in
vita Sancti
Ambrosii.

1 Kings
18. 46.

my Lord *Elijah* ? Not much greater was the state of those Christian Bishops, who began, now to breathe from the bloudy persecutions of the heathen Emperours ; yet , with what dearenesse did that gracious *Constantine* (in whom this Iland is proud to challenge no small share) kisse those scarres, which they had received for the name of Christ ? with what titles did he dignifie them ? as one that saw Christ in their faces ; and meant in their persons to honour his Saviour : And indeed , there is so close , and indissoluble a relation betwixt Christ and his Messengers, that their mutuall interest

interest can never be severed. What Prince doth not hold himselfe concerned in the honors, or affronts that are done to his Ambassadors? Those keyes which God hath committed to our hands, lock us so fast to him, that no power in earth, or hell, can separate us; but still that word must stand fast, in heaven: He that despiseth you, despiseth me: In vaine shall they therefore pretend to feare God, that contemne and disgrace their spirituall governors. There is a certain plant, which our Herbalists call (*herbam impiam*) or wicked Cudweed, whose younger branches still yeeld flowers to over-top
the

Gerard
pag. 642.

Eccl. 7. 33.

the elder; Such weeds grow too rife abroad; It is an ill soyle that produceth them: I am sure, that where the heart is manured, and seasoned with a true feare of the Almighty, there cannot be but an awfull regard to our spirituall Pastors; well are those two charges conjoynd, *Feare God, and honour his Preists.*

SECT. X.

Hitherto having considered that part of holy *Feare*, which (consisting in an inward adoration of God) expresseth it selfe in the awfull respects to his Name, Word,
Ser-

Services, House, Messengers; we descend to that other part, which consists in our humble subjection, and selfe-resignation to his good pleasure, in all things; whether to order, or correct: The suffering part is the harder. It was a gracious resolution of old *Eli*; *It is the Lord, let him doe whatsoever hee will*; Surely, that man, though he were but an ill Father, to his worse sonnes, yet he was a good sonne to his Father in heaven: for nothing but a true filiall awe could make the heart thus pliant; that represents our selves to us, as the clay, and our God to us, as the potter; and therefore shoves

1 Sam. 3. 18

Lib. 1.
Conform.
fruct. 12.

Binius, &c.

us how unjustly we should repine at any forme, or use, that is by his hand put upon us: I could envy that word which is said to have falne from the mouth of *Francis* of *Assise*, in his great extremity; I thank thee, O Lord God, for all my paine; and I beseech thee (if thou think good) to adde unto it, an hundred fold more. Neither was it much different from that, which I have read, as reported of Pope *Adrian*, but I am sure was spoken by a worthy divine, within my time and knowledge, of the Vniversity of *Cambridge*. (whose labours are of much note, and use in the Church of God)

Master

Master *Perkins*; who, when he lay in his last, and killing torment of the stone, hearing the by-standers to pray for a mitigation of his paine, willed them, not to pray for an ease of his complaint, but for an increase of his patience; These speeches cannot proceed but from subdued, and meek, and mortified soules; more intensive upon the glory of their Maker, than their owne peace and relaxation: And certainly, the heart thus seasoned, cannot but bee equally tempered to all conditions, as humbly acknowledging the same hand, both in good, & evill: And therefore, even frying in *Phalaris* his
Bull

How
pleasant

μάλα ἡλε-
ως.
ἐδὲ τρέσας
ἐδὲ δια-
φθείρας
ὅτε τοῦ
ζώματος
ἦν τοῦ πο-
σώπε ἀλλ'
ὡσπερ εἰ-
σε ταυρη-
δόν ἕως
Γλαύκας
lat. Apol.
&c.

Bull (as the Philosopher said of a wise man) will be able to say, *Quàm suave?* Was it true of that heathen Martyr, *Socrates*, that, as in his life time he was not wont to change his countenance upon any alteration of events, so when hee should come to drink his *Hemlock*, as *Plato* reports it, no difference could be descryed, either in his hand or face; no paleness in his face, no trembling in his hand, but a steadfast and fearlesse taking of that fatall cup, as if it differed not from the wine of his meals? Even this resolution was no other, than an effect of the acknowledgment of that one God,

God for which he suffered; If
so, I cannot lesse magnifie that
man for his temper, than the
Oracle did for his wisdom:
but I can doe no lesse than
blesse, and admire the known
courage, and patience of those
Christian Martyrs, who out of
a loving feare of him, that on-
ly can save, and cast both bo-
dies and soules in hell, despi-
sed shame, paine, death, and
manfully insulted upon their
persecutors? Blessed *Ignatius*
could professe to challenge
and provoke the furious *Lyons*,
to his dilaniation. Blessed *Cy-
prian* could pray that the Ty-
rant would not repent of the
purpose of dooming him to

L death;

death ; and that other holy Bishop, when his hand was threatned to be cut off, could say, *Seca ambas*, Cut of both : It is not for me to transcribe volumes of Martyrologies. All that holy army of conquering Saints began their victories in an humble awe of him, whose they were ; and cheerfully triumphed over irons, and racks, and gibbets, and wheelles, and fires, out of a meeke and obedient submission to the will and call of their ever-blessed God, and most deare Redeemer ; In so much as Saint *Chrysostome* professes to find patterns and parallels, for himseife in all varieties of
tor.

torments, and whatsoever severall formes of execution: And the blessed Apostle hath left us a red Calender of these constant witnesses of God; whose memory is still on earth, their Crowne in heaven.

Heb. 11.
36, 37, 38.

Neither is it thus only in the undaunted sufferings for the causes of God; but our awe subjects us also to the good will of God, in all whatsoever changes of estate. Do I smart with afflictions? *I will beare the indignation of the Lord, because I have sinned against him. I held my peace because thou Lord hast done it.* Doe I abound in blessings? *Who am I, O Lord God, and what is my*

Mich. 7. 9.

2 Sam. 7. 18

Philip. 4.
11.

fathers house, that thou hast brought me hitherto: In both; I have learned in what condition soever I am, to bee therewith content.

SECT. XI.

THUS do we bow the knees of our hearts to God, in our adoration of his Majesty, both in duely magnifying his greatnesse and goodnesse; and in our humble submission to his holy, and gracious pleasure: there remaines that other signature of our awfull disposition, which consists in a tender and child like care, both of his secret approbation of us, and
of

of our avoydance of his diſpleaſure, and our offence towards him; theſe two part not aſunder, for, he that deſires to be approved, would be loath to diſpleaſe.

The heart that is rightly affected to God, is ambitious, above all things, under heaven, of the ſecret allowance of the Almighty; and therefore is carefull to paſſe a continual, and exact inquiſition upon all his thoughts, much more upon his actions, what acceptance, or cenſure they find above; like as ſome timorous child upon every ſtitch, that ſhe takes in her firſt Sampler, looks tremblingly in the face

Error
Tho. Aquin.
Quodlib.
art. 20. Ho-
spin. in no-
tis ad regul.
Benedicti.

of her Mistresse, to see how she likes it; as well knowing that the Law of God was not given us (as some have said of *Benedicts* rule) only to professe, but to performe; and that accordingly the conscience shall find either peace or tumult. As we are wont therefore, to say of the *Dove*, that at the picking up of every graine, she casts her eyes up to heaven, so will our godly feare teach us to do, after all our speeches and actions: For which cause it will be necessary to exercise our hearts with very frequent (if not continuall) ejaculations; I remember the story tells us of that famous

Io. Cap.
grave.

ri/b

Irish Saint (of whom there are many monuments in these westerne parts) that hee was wont to signe himselfe, no lesse than an hundred times in an houre: Away with all superstition; although Cardinall *Bellarmino* tells us (not improbably) that in the practise of those ancient Christians, their crossing was no other than a silent kind of invocation of that Saviour, who was crucified for us; Surely I should envy any man that hath the leisure, and grace, to lift up his heart thus often, to his God; let the glance bee never so short: neither can such a one choose, but be full of religious

L 4

fearc:

Patricius.

In one of his prefaces to his controverſie.

feare: I like not the fashion of the *Euchites*, that were all prayer, and no practise, but the mixture of these holy elevations of the soule, with all our actions, with all recreations, is so good and laudable, that whosoever is most frequent in it, shall passe with me for most devout, and most conversant in heaven.

But the most proper and pregnant prooffe of this Feare of God, is the feare of offending God; in which regard it is perfectly filiall; The good child is afraid of displeasing his father, though he were sure not to be beaten; whereas, the slave is only afraid of stripes,
not

172. 28
deus in deo
is a ides.
Plat. Eu-
thyphr.

not of displeasure: Out of this
deare awe to his father in hea-
ven, the truly regenerate trem-
bles to be but tempted; and
yet resolves not to yeild to any
assault; whether proffers of
favour, or violence of battery,
all is one: The obfirmed soule
will hold out, and scornes so
much as to looke of what co-
lour the flagge is; as having
learned to bee no lesse affraid
of sin, than of hell: and if the
option were given him, whe-
ther hee would rather sinne
without punishment; or bee
punished without sinne, the
choyce would not be difficult;
any torment were more easie
than the conscience of a divine
displea-

Gen. 39. 9.

displeasure. It was good *Iosephs* just question. *How shall I do this great wickednesse and sinne against God?* Lo it is the sinne that he sticks at, not the judgement; as one that would have feared the offence, if there had beene no hell: But, if it fall out that the renewed person (as it is incident to the most dutifull children of God) bee, through a violent tentation, and his owne infirmity, miscarried into a knowne sinne, how much warme water doth it cost him, ere hee can recover his wonted state? what anxiety, what strife, what torture, what selfe-revenge, what ejaculations and complaints, what

what unrepining subjection to the rod? *I have sinned, what shall I do to thee, O thou preserver of men*; So I have seene a good natur'd child, that even after a sharp whipping, could not be quieted till hee had obtained the pardon, and evened the browes of a frowning parent.

Iob 7. 20.

And now, (as it is with little ones, that have taken a knock with a late fall) the good man walkes hereafter with so much the more wary foot; and is the more fearefully jealous of his owne infirmity, and finding in himselfe but the very inclinations towards the first motions of evill, he is
care-

Benedict.
r. g. cap 4.

carefull, according to that
wholsome rule of a strict Vo-
tary, (*Cogitationes malas mox ad
Christum allidere,*) instantly to
dash his new borne evill
thoughts against the rocke
Christ. And henceforth, out of
a suspicion of the danger of
excesse, he dares not go to the
further end of his tether, but
in a wise and safe rigour, a-
bridges himself of some part of
that scope, which he might be
allowed to take, and will stint
himselſe rather than lash out;
indeed, right reason teacheth
us to keep aloofe from offen-
ding that power which wee
adore: The ancient *Almaines*
holding their rivers for gods,
durſt

Mart.
Dorſa.
Sab. poſt
dominic 4
Quadrag

durst not wash their faces with those waters, lest they should violate those deities: And the Jewes were taught not to dare to come neere an Idolatrous grove, though the way were never so direct and commodious. No wise man however hee might have firme footing upon the edge of some high rocky promontory, will venture to walk within some paces of that downfall; but much more will his sense and judgement teach him to refraine from casting himselfe headlong (like that desperate *Barbarian* in *Xenophon*) from that steep precipice; The feare of God therefore is a strong re-
tentive

Xenoph.
de exped.
Cyri.

Gen. 20. 11

tentive from sinne ; neither can possibly consist (in what-soever soule) with a resolution to offend ; As then the father of the faithfull when he came into *Gerar*, a *Philistim* City, could strongly argue that those heathens would refraine from no wickednesse, because the feare of God was not in that place; so, we may no lesse irrefragably inferre, where we see a trade of prevalent wickednesse, there can be no feare of God: Wo is me, what shall I say of this last age, but the same that I must say of mine owne? As this decrepit body, therefore, by reason of the unquall temper of humors, and the

the defect of radicall moylture
and heat, cannot but be a sewer
of all diseases; So it is, so it will
be with the decayed old age
of this great body of the
world, through want of the
feare of the ever-living God;
*Rivers of waters O God shall run
downe mine eyes because men keep
not thy law.* But what do I sug-
gest to the obdured hearts of
wilfull sinners, the sweet and
gracious remedies of a loving
feare? This preservative is for
children; sturdy rebells must
expect other receits: A frown
is an heavy punishment to a
dutifull sonne, scourges and
scorpions are but enough for
a rebellious vassall. I must lay
before

Psal 119.
136.

2 Thes 1.8

before such , an hell of vengeance; and show them the horrible Topheth prepared of old, even that bottomlesse pit of perdition; and tell them of rivers of brimstone, of a worm ever gnawing , of everlasting burnings , of weeping, wailing, and gnashing, when the terrible Iudge of the world shall come in flaming fire rendering vengeance to them that know not God , and obey him not; And certainly, if the sinner had not an Infidell in his bosome, the expectation of so direfull a condition, to be inflicted and continued upon him , unto all eternity, without possibility of any intermission,

mission, or of any remission, were enough to make him run mad with feare; only unbelief keeps him from a frantick despaire, and a sudden leap into his hell. And if the custome and deceit of sinne have wrought an utter senselesnesse in those brawny hearts, I must leave them over to the wofull sense of what they will not feare, yea to the too late feare of what they shall not bee able either to beare, or avoid. Certainly the time will come, when they shall be swallowed up with a dreadfull confusion, and shall no more be able not to feare, than not to bee; Oftentimes

M even

even in the midst of all their secure jollity, God writes bitter things against them, such as make their knees to knock together, their lips to tremble, their teeth to chatter, their hands to shake, their hearts to faile within them, for the anguish of their soules; Were they as insensate as the earth it selfe, *Touch the mountaines and they shall smoke, saith the Psalmist; The mountaines saw thee, and they trembled, saith Habbacuc:* But if their feare be respited it is little for their ease; it doth but forbear a little that it may overwhelm them at once for ever; Woe is mee for them; In how heavy and deplorable case

Haba. 3.
10.

case are they and feele it not? They lie under the fierce wrath of the Almighty, and complaine of nothing but case. *The mountains quake at him, and the hills melt, and the earth is burnt at his presence; Who can stand before his indignation? and who can abide in the fiercenesse of his anger? his fury is poured out like fire, and the rockes are thrown downe by him, saith the Prophet Nahum.* Yet, oh, what a griefe it is to see, that so dreadfull a power should carry away no more feare from us wretched men; yea even from those that are ready to feare where no feare is? Paines of body, frownes of the great, restraint

Nahum. 1.
5 6.

of liberty, losse of goods, who is it that feares not? But, alas, to avoid these, men feare not to venture upon the displeasure of him whose anger is death, and who is able to cast body and soule into hell fire: So wee have seene fond children, that to avoid a bugbeare have runne into fire, or water: So we have seen a starting jade, that suddenly flying from a shadow, hath cast himselfe into a ditch; We can but mourne in secret for those that have no teares to spend upon themselves, and tremble for them that will needs gnash. If those that are filthy, will be filthy still; If secure men will
set

set up a trade of sinning ; e-
very good heart will take up
Nehemiabs resolution : But so
did not I, because of the feare
of the Lord ; and the practice
of holy *Habacuc* ; I trembled
in my selfe , that I might rest in
the day of trouble : It is wise Solo-
mons good experiment, (which
hee loved to repeat ;) By the
feare of the Lord men depart
from evill : for they say one to
another, (as the Tremelian ver-
sion hath it, in *Malachy*) The
Lord bearkeneth and heareth ;
and how dare they, how can
they doe amisse in that pre-
sence ? For as the Saints say,
after the Song of *Moses*, and
the Song of the Lambe ; Great

Neh. 5. 15.

Hab. 3. 16.

Prov. 16. 6.

Prov. 3. 7.

Mal. 3. 15.

Revel. 15.
3. 4.

and marvellous are thy workes,
Lord God Almighty: Iust and true
are thy wayes, thou King of
Saints; who shall not feare thee,
and glorifie thy Name? for thou
onely art holy.

SECT. XII.

SHORTly then, that wee may
put these two together,
(which are not willing to be
severed:) Whosoever is duely
affected with a true filiall feare
of the Almighty, cannot by
allurements be drawne to doe
that which may offend so
sweet a mercy: cannot by any
difficulties bee discouraged
from doing that which may
bee

bee pleasing to so gracious a
majesty: The Magistrate that
feares God, dares not, cannot
be partiall to any wickednesse;
dares not, cannot bee harsh
to innocence; managing that
sword wherewith hee is in-
trusted, so as God himselfe,
if he were upon earth, would
doe it, for the glory of his owne
just mercie: The Messenger
of God that feares him on
whose errand hee goes, dares
not, cannot either smother his
message, or exceed it: he will,
he must lift up his voice like a
trumpet, and tell Israel of her
sinnes, and Iudah of her trans-
gressions; not fearing faces,
not sparing offences. The

ordinary Christian that feares God, dares not, cannot but make conscience of all his wayes; he dares not defraud or lie for an advantage, he dares not sweare falsely for a world, hee dares not prostitute his body to whatsoever filthinesse, he dares not oppresse his inferiours, he dares not turn away his owne face from the poore, much lesse dares hee grind theirs; In one word, he dares rather dy than sinne; And contrarily; what blockes soever nature layes in his way, (since his God calls him forth to this combat) he cannot but bid battell to his owne rebellious corruptions, and offer a deadly

deadly violence to his evill and corrupt affections; and enter the lists with all the powers of darknesse, resisting unto bloud, and willingly bleeding, that he may overcome: Who now would not be in love with this feare? *O feare the Lord yee his Saints, hee that feares him shall lacke nothing; The Sunne of righteousnesse shall arise unto him with healing in his wings; In the meane time, the secret of the Lord is with him; The Angells of the Lord are ever about him; His soule shall dwell at ease here below; and above salvation is neare unto him; yea, he is already feoffed of life and glory.*

Psal. 34. 9.

Mal. 4. 2.

Psal. 25. 14

Psal. 34. 8.

Psal. 25. 13

Psal. 85. 10

P. o. 19. 25

SECT. XIII.

NOW, as some carefull *Pilot*, that takes upon him to direct a difficult sea-passage, which his long and wary observation hath discovered, doth not content himselfe to steere a right course, in his owne vessel, and to show the eminent sea-markes a farre off, but tells withall, what rocks, or shelves lie on either side of the channell, which, upon the least deviation, may indanger the passengers; So must we do, here; Having therefore sufficiently declared wherein this feare of God consisteth, what it requi-
reth

reth of us, and how it is acted,
and expressed by us; it remay-
neth, that we touch at those ex-
tremes, which on both sides
must bee carefully avoyded;
These are, Security, and Pre-
sumption on the one hand; on
the other, Vicious feare. It was
the word of the wise man, yea,
rather of God, by him, *Happy*
is the man that feareth alway;
but he that hardneth his heart shall
fall into mischief; Lo an obdu-
red security is proposed to
feare, both in the nature and
issue of it: Feare intenerates the
heart, making it fit for all graci-
ous impressions; security har-
dens it, and renders it unca-
pable of good: feare ends in
happinesse,

Prov. 28.
14.

happinesse, security in an evitable mischiefe; And these two (though contraries, yet) arise from the same cause contrarily applyed: Like as the same Sunne hardens the clay, and softens the wax; it is heat that doth both; causing drynesse in the one, and a dissolution in the other: Even so the same beames of divine mercy melt the good heart into an holy feare, (Great is thy mercy that thou mayst be feared) and harden the wicked heart in a state of security; For, upon the goodnesse of God to men, both in giving and forgiving, do men grow securely evill, and rebellious to their God; as being
apt

of *Prophanenesse.*

173

apt to say; *I have sinned, and what harme hath happened unto mee?* saith *Siracides*: Lo even forbearance obdureth, *Because sentence against an evill work, is not executed speedily, therefore the heart of the sonnes of men is fully set in them to do evill*: How much more do the riches of Gods goodnes which are the hottest beams of that Sun, when they beat directly upon our heads? *The ease of the simple shall slay them, and the prosperity of fooles shall destroy them, saith Salomon*; Our philosophy tells us, that an extreme heat shuts up those pores, which a moderate openeth; It was a fore word of Saint *Ambrose*; that no man can at once

Ecclus. 5.
4.

Ecclef. 8.
11.

Rom. 2. 4.

Prov. 1. 32.

Nemo potest amplecti Dei gratiam simul & seculi.
Ambros. lib. 4. Epist. 29.

Aegidius.
lib. Con-
form. & c.
conform. 8

Prov. 30.
9.

Tit. Livi-
us.

once embrace Gods favour,
and the worlds : Neither can I
disallow that observation of a
rigorous Votary ; that the Di-
vells of consolation (as he calls
them) are more subtile , and
more pernicious, than those of
tribulation ; Not so much per-
haps in their own nature, as for
the party they find in our own
breasts : The wise man could
say ; *Lest I be full and deny thee,*
and aske, who is the Lord ? Even
very heathens have beene thus
jealously conscious of their
owne disposition ; So as *Camil-*
lus when upon ten yeeres siege
he had taken the wealthy city
Veios, could pray for some mis-
hap to befall himselfe , and
Rome,

Rome, to temper so great an happinesse. This is that which *Gregory* the great, upon his exaltation to that papall honour, doth so much complaine of, in himselfe : that his inward fall was no lesse than his outward rayling ; and that his dull heart was almost grown stupid, with those temporall occasions : And surely , so it will be , if there be not a strong grace within us, to season our prosperity.

That which the Historian observed in the course of the world, that abundance begets delicacy and animosity ; that againe, quarrells and vastation of warre ; and from thence growes

Torpet
ignava
mens, &
circumla-
trantibus
curis tem-
poralibus
cum peno
ad stupo-
rem dedu-
cta &c.
Greg.
Epist. 1, 7.
127.

Trifarius
rerum cur-
sus, Abun-
dantiæ,
Indigen-
tiæ, Tem-
perantiæ ;
ex abun-
dantiā ani-
mopratas
&c. Falsic.
temp. in
An. 1404.

growes poverty ; is no lesse true in the particular state of the soule ; If we be rich and high fed, we grow wanton, and stomackfull, and apt to make warre with heaven, till we be taken down againe with affliction : Thereupon, it is that the wise and holy God, hath found it still needfull to sauce our contentments with some mixtures of sorrow ; and to proclaime the Iubile of our mirth and freedome, upon the sad day of expiation : The man after Gods owne heart could say, *In my prosperity I said, I shall never be moved ; but the next yee heare is, Thou didst hide thy face, and I was troubled ;*
and

Of the Sin
of Prophanesse.

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and this trouble he professes
to have beene for his good;
without these meet tempera-
ments, worldly hearts runne
wilde, and can say with the
scornfull men, that rule in Je-
rusalem, *We have made a cove-*
nant with death, and with hell are
wee at agreement; When the
overflowing scourge shall passe
thorow, it shall not come to us,
for we have made lies our re-
fuge, and under falshood have
wee hid our selves: yea in a stout
intolence, as the Prophet Iere-
my expresses it; They belie the
Lord, and say, it is not he; neither
shall evill come upon us; neither
shall we see sword, or famine. Nei-
ther yet is it only the abuse of
N Gods

Esay. 28
15.

Ier. 5. 12.

Gods long suffering and bounty that produceth this ill habit of security, and hard-heartednesse; but especially, a custome of sinning: Oft treading hardens the path; the hand that was at the first soft, and tender, after it hath beene injured to worke, growes brawned, and impenetrable. Wee have heard of Virgins, which at the first, seemed modest; blushing at the motions of an honest love; who being once corrupt, and debauched, have grown flexible to easie intreaties unto unchastity, and from thence, boldly lascivious, so as to sollicite others, so as to prostitute themselves to all ^ucomers,

mers, yea (as our *Casuits* com-
plaine of some Spanish Stewes)
to an unnaturall filthinesse.
That which our *Canonists* say,
in an other kind, is too true
here, Custome can give a lu-
risdiction; neither is there any
stronger law than it: The con-
tinued use then of any known
sinne, be it never so small, gives
(as *Gersons* phrase is) a strong
habitation; and, though it be
a true rule, that habits do only
incline, not compell; yet the
inclination that is wrought by
them, is so forceable, that it
differs little from violent:
Surely so powrefull is the ha-
bit of sinne, bred by ordinary
practise, as that it takes away

Martin.
Vivaldus
in Cande-
labro.
in Cap. de
Conf. ff.

Vivald. 4.
parte in
30.

Habitus
inclinant,
non co-
gunt.

the very sense of sinning; so as the offender now knowes not that he doth the very act of some evill; much lesse that he sinnes, and offends in doing it; and now the heart is all turned dead flesh, whether too good, or ill: there is not then a more dangerous condition incident into the soule of man, than this of security; it bars us of the capacity of any good, that may be wrought upon us, it exposes us to the successe of all tentations, it drawes downe the heaviest of Gods judgements upon our heads; it defies justice, it rejects mercy, it makes the heart Gods Anvile, (which the harder it is struck, the more rebounds

bounds the blow) but the devills featherbed, wherein hee sinkes, and lyes soft, at free ease; neither would that evill spirit wish for any more pleasing repose; it flatters the soule with an impossible impunity, it shifts off necessary vengeance: Lastly, whiles other dispositions do but yeild to an hell, this invites it. By how much more wo- full it is, by so much more carefull must we be to avoid it.

SECT. XIV.

IF we care for our souls then, we shall zealously apply our selves to prevent this hellish evill; which shall bee done, if wee shall constantly use all meanes to keepe the heart tender; whereof the first is, Frequent meditation upon the judgements of God, attending sinners: it is the Apostles owne prescript; *Let us have grace, whereby we may serve God acceptably, with reverence and godly feare; For our God is a consuming fire.* Could wee but stoop downe a little, and looke into hell, wee should never come
thi-

Heb. 12.
28, 29.

thither; the apprehension of those torments would be sure to keep us from sinning, and and impenitence; It is a true observation of *Cyriil*, that the want of beleefe is guilty of all our obdurednesse; for should it be told thee, (saith that Father) that a secular Iudge intends to doome thee to bee burned alive to morrow, how busily wouldst thou imploy the remaining time to prevent the judgement? how eagerly wouldst thou runne about, how submissively and importunately wouldst thou sue, and beg for pardon, how readily wouldest thou poure out thy mony to those friends, that

Cyr. in
Lev. lib. 9

should purchase it ? and why wouldest thou do all this , but because thou doubtest not of the truth of the report ? Were our hearts no lesse convinced of the designation of an everlasting burning to the rebellious and impenitent, could we lesse bestirre our selves ? To this purpose also it will much conduce that we meditate often of our owne frailty and momentanyneffe; no evill can fasten upon the soule of that man , that hath death ever before his eyes ; That father said well , he easily contemnes all things that thinks to die every day ; The servant that said, my master deferres his comming,

was

was he that revelled in the house, and beat his fellowes; he durst not have done it, if he had seene his master at the doore: No whit lesse prevalent a remedy of security is a firme resolution of the soule to repell the first motions to what soever sinne, whose nature (as experience tells us) is to gather strength by continuance; commonly all onsets are weakest in their beginnings, and are then most easily, and safely resisted: Custome can never grow where no action will be admitted to make a precedent: It is well observed by that learned Chancellour of *Paris*, that some filthy and blasphemous
cogi-

Cogitationes for-
dæ, blasphemæ,
noxæ, potius
vincuntur con-
temnendo,
quàm re-
spondendo. Gerf.
de pre-
cept. Theolog.

cogitations are better overcome by contemning them, than by answering them; If either way they bee repulsed, the heart is safe from security: But, thirdly, if we have beene so farre overtaken as to give way to the perpetration of evill, our care must be to work our hearts to a speedy renovation by repentance; If sinne have seized upon the soule, it may not settle there; this is that which will else work a palpable indisposition: Let a knife be wet with the strongest *aqua fortis*, and presently wipt dry againe, the mettall is yet smooth, and bewrayeth no change; but, if that moist fire
be

bee suffered to rest upon it a while, it eates into the blade, and leaves behind, some deep notes of corrosion; It is delay in these cases that breeds the utmost danger; Let a candle that is casually put out, be speedily rekindled at the next flame, neither is the scent offended, nor the wick unapt to be strait-way re-inlightned; stay but a while, the whole roome complains of the noy-some smell, and it will cost perhaps much puffing, and dipping in ashes, ere it can recover the lost light. That which *Salomon* advises in matter of suretiship, we must do in the case of our sinne; speedily ex-
tricate

Prov, 6, 4.

tricate our selves, and give no sleep to our eyes till we bee freed from so dangerous an engagement. Moreover, unto these, it must bee our maine care, not to give any check to the conscience, upon whatsoever occasions : That power hath as a keene so a tender edge, and easie to be rebated; when that dictates to a man some duty, or the refraining of some doubtfull action, he that disobeyes it, makes way for an induration; for when that faculty hath once received a discouragement, it will not be apt to controule us in evill but growes into a carelesse neglect of what we do, or omit; and
so

so declines to an utter senselessnesse ; As therefore wee must bee carefull to have our consciences duly regulated by the infallible word of God, so must wee be no lesse carefull still, to follow the guidance of our conscience, in all our wayes: And that all these things may be performed with effect, we must bee sure that wee do constantly observe all our set exercises of piety, hearing reading, receiving the blessed Sacrament, prayer, and especially, strict selfe examination, whereby wee may come to espy our first failings, and correct our very propensions to evill: One said well, that nature,

Gerf. fer.
de Domin.
Evangel.
Plus ab-
horret
gratia oti-
um, quàm
natura
vacuum.

αἱ καὶ
ἀρεταὶ
πραγαί
τοῖς φιλο-
χέλοις ἡ-
σιν ἰδέναι.
Arist. Eth.
lib. 1,

ture doth not more abhorre
vacuity than grace doth idle-
nesse: now all these, if they
seeme harsh and tedious to
corrupt nature; yet to the re-
newed heart (familiarily con-
versant in them) nothing is
more pleasing, and cordiall.
The Philosopher could say,
and find, that vertuous actions
are delightfull to well disposed
minds; in so much as it is defi-
ned for the surest argument of
a good habit fully acquired,
that wee find contentment
and delectation in good per-
formances.

Lastly, because ill used pro-
sperity is apt to obdure the
heart, we must be sure to set-
tle

tle in our selves a right estimation of all these worldly things; which indeed, are, as they are taken: I may well say of riches, as the Iewish Rabbins had wont to say of their *Cabala*; with a good heart, they are good; otherwise they are no better than the Mammon of iniquity: and indeed, worse than want; but at their best, they are such, as are utterly unable to yeeld true contentment to the soule; they are good for use, ill for fruition; they are for the hand to imploy, not for the heart to set up his rest in: hereupon it is, that the holiest men have still both inclined and perswaded to their

con-

Bene ha-
bet quod
molestant
te omnia
quæ cer-
nis, utique
temporali
& mortu-
lia, &c.
Gerſepiſt.
ad Card.
Camera-
cenſ.

Ep. 24. ad
Gilbertum
Londini.

Ber. Specul.
Monacho-
rum.

Lib. Con-
formitat:
Conform.
8.

contempt: That great master
of meditation applauded it in
his friend, the Cardinal of
Cambray, as the happiest con-
dition; that all these earthly
and temporall things which his
eye beheld, were tedious unto
him; And saint Bernard mag-
nifies in this name his deare
acquaintance, *Gilbert*, Bishop
of *London*, that even in that
state, he would live poore; and
the same Father would have
his Monke to take most joy,
and think himselfe then wel-
commest, when the courtest
fare was set before him; an-
swerable whereunto (but be-
yond it was the diet of *Valen-
tine* a rigorous Votary, who for
ten

ten yeares together, would eat nothing but bread dipt in water, wherein wormwood was steeped; And of that other his fellow, who steeped his bread in lye, that he might eat ashes with the Prophet.

Not to runne into extremities, it is sure and necessary counsell which the Psalmist gives us to resolve; *If riches increase, not to set our hearts upon them*; to account them no other than as good helps, and needfull impediments; and all worldly contentments such, as are not worthy to take us up: It was a question moved to the founder of some strict devotionists, whether they might
O laugh

Psalm. 62.
10.

Si ex toto
corderi-
dere non
licet?
Resp. ne-
gativè
Reg. Bene-
dicti. c. 32.

laugh with all their heart, and it is answered negatively; *Non licet* : And the devout Governour of the votaries of *Clareval*, could give charge to his religious; *Non debet totus manducare* : and it is reported by the writer of his life, if he heard any of his Dorter snorting in his sleep, he would chide that man, as sleeping carnally, and secularly. Surely the world is, and should be the same to them and us, who have no lesse ingaged our selves to a professed hostility unto all the vanities thereof; and have no more hearty share in the pomps, and pleasures of it, than the most reclused *Anachorets*:

rets: At the best, this earth can be no other than our vally of teares, and region of our pilgrimage. Our *Giraldus Cambrensis* tells us that his Saint *Brendan*, upon long and wearisome travell, at last went so farre, as to come to the sight of the earthly *Paradise*: They may, that list, believe it, but sure I am; Never any mortall eye (since the Angell brandished his sword there) could find ought worthy the name of a *Paradise*, in this inferiour world; here is Purgatory enough, and perhaps, some hell above ground: But if, as *Ortelius* of late held, that all the whole earth was, at the first,

Girald.
Cambr.
prefat. ad
tract. de
mirac.

Abrah.
Ortel.
In the
Geograph.
Ego vero
paradisum
ubique fu-
isse puto,
nempe
ante A-
dami lap-
sum, &
non locum
significa-
re, sed loci
naturam
& qualita-
tem.

Paradise, any man shall now think that any part of it is so still, I shall pittie him; and think him worthy the pleasure of these earthly torments: For us, if we would have our soules safe, wee must learn with the blessed Apostle, so to use the world, as if we used it not, and strive to attaine to the equable temper of that holy man, whose face was neither darkened with sorrow nor smoothed with laughter, as well knowing, that what affection soever the world wins of us, is lost unto God. Thus, if we shall keep our selves carefully from the trade of sinne, and from the fascination of the world, wee shall

S. Martin.
Cujus faciem non
fulcavit
maeror,
nec levigavit risus.
Ber. spec.
monach.

Quanto
interius
delectamur, tanto
a super-
no amore
disjungi-
mur. Ber.
de interio-
re domo.

shall be sure that our hearts
shall not thus be deaded with
security.

SECT. XV.

THe no lesse direct, but
more active opposite to ho-
ly feare, is Presumption. We
presume when, out of an un-
just selfe-love, we entertaine an
higher opinion of our spirituall
estate, than there is cause;
whether in respect of the way,
or of the end; Gods favour as
the way, Salvation as the end:
We are apt to overweene our
interest in Gods favour & our
assured safety thereby; cōmon-
ly upon a double ground, ei-

ther matter of event, or matter of ability : For, either we misinterpret faire events, as pledges of happinesse, and safety ; or, we mistake those qualities, for true graces, which are either meere appearances, or perhaps, no better than very enormities ; Millions of men miscarry both wayes ; and are therefore so far from feare, as that they go dancing towards their hell. It was the strong Bulwark which the *Egyptian* Iewes set up against all *Jeremy's* menaces, *We will burne incense to the Queene of Heaven, and poure out drink-offerings to her, as wee have done, we and our fathers, our Kings and our Princes, in the Cities*

Ic. 44. 17.

Cities of Judah, and in the streets of Ierusalem: For then, wee had plenty of victuals, and were well, and saw no evil. Had their belly beene their God, the argument had held well; that deity is best pleased with store of cates, but the true God, many times, even with Quales sends leannesse: Carnall hearts know not how to measure felicity, but by the affluence of what most pleases them; and that pleases them most, which gives most contentment to their sense, and appetite, wherein, if their desires be answered, they are soone transported from themselves; and now, can be no other than the great fa-

2 Chron.
26, 15.

Ezec. 29, 2.

vourites of heaven. If *Uzziah* once feele himselfe growne strong, his heart is lifted up; why should not a Censer fit him no lesse than a Scepter? The great Dragon of *Egypt*, when hee hath lien at ease a while, in the swolne waters of his *Nilus*, can say, *My river is my owne, and I have made it for my selfe*: and, who is there that hath fished successfully in this sea of the world, but is ready to sacrifice unto his owne nets; and sayes within himselfe, Had I not beene so good, I had not sped so well: Our naturalists truly observe, that the most poysonous flies are bred in the sweetest fruit-trees; So are these

these most dangerous presumptions in an outward happiness of condition: Let an Amalekitish *Agag* be but a little made of, he comes in delicately and sayes; *Surely the bitterness of death is overpast*; when a King hath beene indulgent, a Prophet will not be bloody: all is safe; there may be hope of my crowne; there can be no danger of my head. Hereupon it is, that (as those whose heads are laid upon downe pillows, are not apt to heare noyse) the over-prosperous have their eares precluded against all threats of perill, all counsells of reformation; as thinking they neither need to
with

1 Sam. 15.
32.

wish themselves better, nor to feare being worse. And whiles they applaud themselves (as the only darlings, they looke overly and scornfully upon the meaner estate of others, and passe deep censures upon the adversities of their miserable neighbours; as if they could not fare ill, if they were not so: *Iob* cannot bee afflicted if hee were not an hypocrite; Doth the Tower of *Siloe*, like some dreadfull pitfall, overwhelm eightene Citizens of *Jerusalem*? they were more hainous sinners than their fellows; Doth a Viper seize upon Saint *Pauls* hand? Doubtlesse, *this man is a murtherer, whom*

Luk. 13. 4.

Acts 28. 4.

whom vengeance would not suffer to live: Thus the vaine hearts of sensuall men are carried with those outward events, which God never meant for the distinction of either love, or hatred; Those that are rich in these proud conceits, make their imaginary wealth their strong City; which they please themselves in thinking impregnable; and as foolish *Micah* argued a necessity of Gods future beneficence to him, by the good that he had done, in procuring a Levite to his Priest; So these flatter themselves with an assurance of Gods present favour, by the benefits which God hath showed

Judg. 17.
13.

showred downe upon them; wherein it falls out oft, as it did with the riflers of *Semiramis* his tombe; who, where they expected to find the richest treasure, met with a deadly poyson. Neither is it easie to know whether that other presumption of abilities be not at least equally frequent and dangerous; The proud Angell of the Church of *Laodicea* could say, *I am rich and increased with goods, and have need of nothing*; not knowing that hee was wretched, miserable, poore, blind, naked: How many have wee heard to boast of those graces, whereto they beene perfect strangers? How have

have wee knowne some that have pretended to no lesse illumination than *Pisanus* reports of *Iohn* of *Alverne*, who in a rapture was elavated above every creature, and his soule swallowed up in the abisse of the divinity; when it hath beene, indeed, nothing but a fanaticall illusion: How ordinarily do wee find men challenging no meane share in a lively faith, spirituall joy, fervent zeale, true sanctity, when in the meane while, they have embraced nothing but the clouds of their owne fancies, instead of these heavenly graces; and, by this meanes have stript themselves of the possi-

Lib. con-
formit.

1 King. 22.
24.

possibility of those holy virtues, which they falsely soothed in themselves : for who can care to seeke for that which he thinks he hath already? Men do not so much covet, as arrogate spirituall gifts; Every *Zidkijah* can say, *which way went the spirit of God from mee to speake unto thee?* and like a spirituall Epicure, can clap himselfe on the breast, with Soule take thy ease, thou hast grace enough layd up for many yeares : from this opinion of satiety arises a necessary carelesnesse of better indeavors, and a contemptuous undervaluation of the poore stock of grace in others ; It being commonly incident
into

into these presuming soules, that was of old wont to be said of the *Tartars*, that they are better invaders of other mens possessions, than keepers of their owne: those censures then, which they should spend upon their owne secret corruptions, they are ready to cast upon the seeming enormities of their neighbours: And as if they would go contrary to the Apostles charge; *Be not high minded, but feare*; these men are high-minded and feare not.

The way leades to the end, the presumption of the way, to the presumption of the end: over-weening and misprision
of

of grace, to an over-reckoning of an undue salvation. Good God, with what confidence have I heard some, not over-conscionable men, talke of the assurance of their heaven; as if the way thither were so short, and so plaine, that they could not misse it; as if that passage had neither danger nor difficulty; as if it were but a remove from the Lobby to the great Chamber, wherein they can neither erre, nor fall: Here need no harsh exercises of mortification, here are no misdoubts of Gods desertions, no selfe-conflicts, no flashes of troubled consciences, but all faire and smooth; Have they sinned,
the

the score is crossed by their surety ; have they forfeited their soules, their ransome is payd ; is justice offended, mercy hath satisfied : Shortly, they have by *Acesius* his ladder climbed up into heaven, and stollen the sight of the Book of life, and found their name there ; and who can obliterate it ? I cannot forget a bold word, which many yeeres ago, I heard fall from a man whom I conceived not to have had any extraordinary reason of confidence ; If I should heare God say, there shall but one man be saved, I would strait say, That is I, Lord. Surely
P the

the man was in good favour with himselfe, in what termes soever hee stood with the Almighty. Not that I condemne an holy and well-grounded resolution of our spirituall estate; I know who hath charged us, to give diligence to make our calling and election sure: Had it not been at all feisible, our wise and good God had not tasked our diligence with it; and, had it been easie, and obvious, it might even without diligence of study and endeavour, have beene effected: Now, as one said of Evangelicall Councils, I must say of this high pitch of Christi-

of Prophanenesse.

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Christianity ; It is not for every man to mount up this steep hill of assurance ; every soule must breathe, and pant towards it, as he may ; even as wee would and must to perfection : hee is as rare as happy, that attaines it. Give mee a man that hath worne out himselfe with a strict austerity, who by many secret bickerings hath mastered his sturdy and rebellious corruptions, who in a trembling awfulnessse walks constantly with his God, keeping a severe watch over all his wayes, assiduous and fervent in his devotions ; Shorly, who hath spent his time in

P 2 heaven

Non est
omnium
volare ad
alta mon-
tana cor-
pilorum.
G. r. f.

heaven before-hand : why should I not beleeeve that God hath sealed up to such a soule , an assurance of his future glory ? Some transient acts of interposed doubting may , and will glance into the holiest heart ; but, a formed habit of doubt fallies not into such an eminence of grace : This is not a lesson for every novice to take out ; whose maine care must ever bee , to work out his salvation with feare and trembling. As for spirituall security , let him labour towards it, as that which hee would most gladly compasse , but
not

of Prophanenesse.

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not brag of it too soone,
as that which he hath al-
ready compassed.

P 3

SECT.

SECT. XVI.

AS there is no disease incident into the body, for which nature hath not provided a remedy, so neither is there any spirituall complaint incident into the soule, for which grace affords not a redresse.

The way of the generall cure of presumption is, to take a just estimate of our privileges and abilities; and to work the heart to a true self-dejection, and humiliation,
under

under the mighty hand of God; Particularly, he can never presume upon those outward commodities, that seriously considers how they are valued by the owner, and giver of them : Where are the most curious and rich Pearles layd up, but in the mud of the sea? And what is the earth, but *marfupium Domini*, (as Saint Malachy termed it of old;) Gods purse wherein he puts his most precious jewells, and mettalles; And what baser peece hath the world, than this repository? And, if it please him to lay them out; how doth hee think them worthy to be be-

Iob. 9. 24.

Iob. 12. 6.

stowed; *He fills the belly of the ungodly with his hidden treasure, saith the Psalmist; and, The earth is given into the hands of the wicked, saith holy Iob in his answer to Bildad; neither is it other that he observes in his reply to Zophar, The Tabernacles of the robbers prosper, and they that provoke God, are secure, into whose hands God bringeth abundantly; How then can we esteeme those things as pledges of favour, which God makes choyce to cast upon enemies? which mere naturall men have contemned, as not worthy their affectation, or regard? with what*

what scorne did those naked *Brachmanni* (the relation is fatherd upon Saint *Ambrose*) repell the proffered gold ? And if at any time it hath pleased him, whose the earth is, and the fullnesse thereof, to lade his deere ones with this thick clay, as himselfe stiles it ; and, to store them with abundance, he doth it not without a further blessing of sanctification ; Some kinds of fishes there are that passe for delicate, with our great masters of the palate, which yet , must have the dangerous string in their backs puld out , ere they
can

can bee safely fed upon. Such is worldly wealth and prosperity; The wise and holy God plucks out their venome, when he will have them serv'd up for dainties to his childrens table; Or if he find that the deceitfulnesse of riches will be apt to beguile good soules, he deales with them, as carefull gardiners are wont to do by those trees from which they expect fayre fruit; abate the number of their blossomes, as more caring they should be good, than full: Lastly then, How can we account those arguments of favour, which the
best

best have had least; Even the great Lord of all the world, for whom heaven it selfe was too strait, when he would come down and converse with men, could say, *The Foxes have holes, and the fowles of heaven have nests, but the son of man hath not where to rest his head*; And when the tribute mony was demanded, is faine to send for it, to the next fish: Shortly, wore out his few dayes upon earth, in so penall a way, that his sorowes were read in his face; in so much as when he was but two and thirty yeares of age, the by-standers could say, Thou art not yet fifty;
What

The Remedie

What proofes of divine favour then are these to presume upon, which the worst have, which the best want, which God oft-times gives in judgement, denyes in mercy.

SECT.

SECT. XVII.

There cannot bee a more
sure remedy for presumption of abilities, than to take an exact survey of our graces, both of their truth, and degrees. Satan is a great imposter, hee that was once an Angell of light, knowes how to seeme so still; when hee left to bee an Angell, hee began to bee a Serpent; and his continuall experience cannot but have added to his Art, so
as

as he knowes how to counterfeit graces, both in himselfe and his, in so exquisite a fashion, that it is not for every eye to discern them from true. We see to what perfection Mechanicall imitation hath attayned; what precious stone hath Nature yeelded, which is not so artificially counterfeited, both in the colour and lustre, that only the skilfull Lapidary can descry it; Pearles so resembled, that for whitenesse, cleernesse, smoothnesse, they dare contend with the true; Gold so cunningly multiplied and tinctured, that neither the eye can distinguish
it,

it, nor the touch, scarce the crucible : So as Art would seeme to bee an *Havilah*, whose Gold is good ; whiles Nature is an *Ophir*, whose Gold is exceeding good: What marvell is it then, if crafty Spirits can make so faire representations of spirituall excellencies , as may well deceive ordinary judgments ? The *Pythonesse's Samuel* was so like the true, that *Saul* adored him for such ; And *Iannes* and *Iambres* made their wooden Serpent to crawle so nimbly, and hisse so fiercely, that till *Moses* his Serpent devoured theirs, the beholders knew not whether

ther were more formidable;
Some false things seeme
more probable than many
truths; there must be there-
fore much serious and accu-
rate disquisition, ere we can
passe a true judgement, be-
twixt apparent and reall gra-
ces; Neither would it aske
lesse than a volume to state
the differences whereby we
may discriminate counterfeit
vertues from true, in all their
severall specialties; they are
faced alike, they are clad
alike; the markes are in-
ward, and scarce discernable
by any but the owners eyes.
In a generality, we shall thus
descry them in our owne
hearts

hearts. True grace is right-bred, of a divine originall, and comes down from above, even from the father of lights; Gods spirit working with, and by his own ordinances, produceth it in the soule, and feeds it by the same holy meanes it is wrought: The counterfeit is earth-bred, arising from mere nature, out of the grounds of sensualitytie. True grace drives at no other end than the glory of the giver, and scornes to look lower than heaven: The counterfeit aimes at nothing but vaine applause, or carnall advantage, not

Q

ca-

caring to reach an inch above his own head.

True grace is apt to crosse the plaufiblest inclinations of corrupt nature, and chears up the heart to a delibhtfull performance of all good duties, as the best pastime. The counterfeit is a meere parasite of fleshly appetite, and findes no harshnesse, but in holy devotions. True grace is undantedly constant in all opposition; and like a well wrought vault, is so much the stronger by how much more weight it undergoes; This metall is purer for the fire, this Eagle can look upon the hottest Sunne:

Sunne: The counterfeit shoves
most gloriously in prosper-
ity ; but when the evill
day commeth , it looks
like the skinne of a dead
Camelion , nasty and de-
formed. Lastly , true grace
is best alone : the coun-
terfeit is all for witnesses.
In brieft , if in a holy jea-
lousie of our own deceit-
fulnesse , wee shall put
dayly interrogatories to
our hearts , and passe them
under severe examinations,
we shall not bee in dan-
ger to presume upon our
mistaken graces ; but the
more we search , the more
cause we shall find of our

Q 2 humi-

humiliation, and of an aw-
full recognition of Gods
mercy, and our own unwor-
thinesse.

SECT.

SECT. XVIII.

THE way not to presume upon salvation, is, in an humble modesty to content our selves with the clearly revealed will of our Maker; not prying into his counsells, but attending his commands : It is a grave word wherein the vulgar translation expresse that place of *Salomon*, *Scrutator majestatis, opprimetur à gloria*; hee that searcheth into majesty, shall bee overwhelmed with glory;

Pro. 25 27.

Q 3 Amongst

Deut. 29.
29.

Amongst those sixteene places of the Bible, which in the Hebrew are marked with a speciall note of regard; that is one, *The secret things belong unto the Lord our God, but those things which are revealed, belong unto us and to our children for ever; that wee may do all the words of this Law.* Wherein our maine care must bee, both not to sever, in our conceit, the end from the meanes, and withall, to take the meanes along with us, in our way to the end: It is for the heavenly Angels to climbe downe the ladder from heaven to earth: It is for us onely to climbe up

up from earth to heaven:
Bold men! what do we be-
gin at Gods eternall decree
of our election, and thence
descend to the effects of it
in our effectuall calling, in
our lively and stedfast faith,
in our sad and serious re-
pentance, in our holy and
unblameable obedience, in
our unfaileable perseverance;
This course is saucily pre-
posterous; What have wee
to do to be rifling the hid-
den counsells of the High-
est; Let us look to our owne
wayes: Wee have his word
for this; that if wee do tru-
ly beleeve, repent, obey,
persevere, wee shall bee sa-
ved;

ved; that if wee do heartily desire, and effectually indeavour, in the carefull use of his appointed meanes, to attaine unto these saving dispositions of the soule, wee shall bee sure not to faile of the successe: What need wee to look any further, than conscientiously and cheerefully to do what we are enjoyned; and faithfully and comfortably to expect what hee hath promised? Let it be our care, not to be wanting in the parts of our duty to God; we are sure hee cannot be wanting in his gracious performances unto us: But if wee in a groundlesse conceit of an election shall let
loose

loose the reines to our sinfull
desires, and vicious practises,
thereupon growing idle or un-
profitable; wee make divine
mercy a Pander to our unclea-
nesse, and justly perish in our
wicked presumption.

SECT.

SECT. XIX.

THe other extreame fol-
lowes: It may seeme a
harsh word, but it is a true
one; that there may bee an
evill feare of a good God; A
feare of horror, and a feare of
distrust. That God, who is
love it selfe, is terrible to a
wicked heart; Even in the be-
ginning, our first progenitor
ran from the face of his late
maker, and hid him in the
thickets; For it is a true ob-
servation of *Tertullian*, no
wic-

wickednesse can bee done without feare, because not without the conscience of doing it. Neither can any man flee from himselfe, as *Bernard* wittily: and this conscience reads the terrible things that God writes against the sinner; and holds the glasse, wherein guilty eyes may see the killing frownes of the Almighty: Now offensive objects cause the spirits to retire, as Philosophy and experience teacheth us; whereupon followes a necessary trepidation in the whole frame of the body: And now the wicked heart could wish there were no God; or (which is all

all one) that this God had not power to avenge himselfe; and, finding that after all his impotent volitions, the Almighty will bee still and ever himselfe; he is unspeakably affrighted with the expectation of that just hand, which hee cannot avoid: This terror, if (through the improvement of Gods mercy) at the last it drive the sinner to a true penitence, makes an happy amends for its owne anguish; otherwise, it is but the first flash of that unquenchable fire, which is prepared for damned soules. In this case men do not so much feare God,

God, as are afraid of him: and such a torturing feare is never but joyned with heart-burning, and hatred: wherein sinners demeane themselves to God, as they say the *Lampray* doth to the fisher, by whose first blow that fish is said to bee dulle, and astonish'd, but intraged with the next, and following: Wretched men! it is not Gods fault that hee is terribly just; no, it is his glory, that hee is mercifully terrible. It is not for me to say as *Spalatensis* cites from *Cyrill*, that those who would not bee saved, are no lesse beholden to the boun-

ty

Lib. 7. de
Repub
Ecclesiast.
cap. 10.
nu. 121.

ty of the good God , than those that are brought home to glory : I know and blesse God for the difference ; But certainly , God is wonderfully gracious (as hee is also infinitely just) even to those that will needs incurre damnation ; having tendered unto them many powerfull helps to their repentance , which hee hath , with much patience , and longanimity expected. That God therefore is just , it is his owne praise , that hee is terrible , wee may thank our selves ; for were it not for our wickednesse , there were nothing in God , not infinitely

nitely amiable : Seest thou
then, O sinnefull man, no-
thing at all in Gods face, but
frownes, and fury; doth eve-
ry beame of his angry eye
dart vengeance into thy soule?
so as thou would'st faine
runne away from his pre-
sence, and woest the rocks
and mountaines to fall upon
thee and hide thee from the
sight of that dreadfull coun-
tenance; cleanse thy hands,
purge thine heart, cleare thine
eyes with the teares of true
contrition, and then look up,
and tell me, whether thou dost
not see an happy change of
aspect, whether thou canst
now discern ought in that
face,

face, but a glorious loveliness, fatherly indulgence, unconceivable mercy, such as shall ravish thy soule with a divine love, with a joy unspeakable and glorious.

S E C T.

SECT. XX.

SEldome ever is the feare
of horror separated from
a feare of distrust; which
in the height of it, is that which
we call despaire: for when the
soule apprehends a deep feare
of Gods dereliction, it cannot
but be filled with horroure.
Now as the holy and well mo-
derated feare gives glory to
God, in all his attributes, so
this extremity of it affronts and
dishonours him in them all;
but especially, in his mercy,
and truth. In his truth, sugge-
sting that God will not make
good his promises; in his mer-

R

cy,

*Non est
minimum
officium fi-
dei metus.
Hilar. in
Ps. 66.*

*Non super-
vat bonita-
tem dei
malitia
delictorum
Cyrill. in
Leuit. 1. 9.*

cy, suggesting that he either cannot, or will not, forgive and save; It was a true observa-
tion of Saint Hilary, that it is not the least office and effect of faith to feare, for that it is laid by the Prophet *Esay*, *He shall fill them with the spirit of the feare of the Lord*: and againe, we are charged to worke out our salvation with feare. But there cannot be an act more opposite to faith, then to feare distrustfully; to despaire in fearing, none more injurious either to God, or our owne soules: For surely, as *Cyrill* well, the wickednesse of our offences to God, cannot exceed his goodnesse toward us; the praise whereof from his creature

creature he affects and esteems
so highly, as if he cared not, in
any other notion, to bee ap-
prehended by us: proclaiming
himselfe no otherwise in the
mount, then, *The Lord, the
Lord God, mercifull, and graci-
ous, long suffering, and abundant
in goodnesse and truth; keeping
mercy for thousands, forgiving
iniquity and transgressions, and
sinne; adding onely one word,
(to prevent our too much pre-
sumption) That will by no
meanes cleare the guilty; which
to doe, were a meere contra-
diction to his justice: Of all
other therefore G O D hates
most to be robbed of this part
of his glory. Neither is the*

Exod. 34.
6. 7.

R 2 wrong

wrong done to God more palpable, then that which is done herein unto our selves; in barring the gates of heaven upon our soules; in breaking open the gates of hell to take them in, and in the meane time striving to make our selves miserable, whether God will or no. And surely, as our experience tels us concerning the estate of our bodily indispositions, that there is more frequent sicknesse in summer, but more deadly in winter; so we finde it here, other sinnes, and spirituall distempers are more common, but this distrustfull feare, and despaire of mercy (which chills the soule
with

with a cold horror) is more mortall. For the remedy wherof, it is requisite that the heart should be thoroughly convinced of the super-abundant and ever ready mercy of the Almighty, of the infallible and unfailcable truth of all his gracious ingagements; And in respect of both, be made to confesse, that heaven can never be but open to the penitent. It is a sweet word and a true one of Saint Bernard, *In thy Booke O Lord,* are written *all that doe what they can, though they cannot doe what they ought;* Neither doth God onely admit, but he invites, but he intreates, but he importunes

*In libro
transcribun-
tur omnes
qui quod
possunt fa-
ciunt, et si
quod debent
non possunt
Bern. Apol
ad Gulelm.
Abbat.*

men to be saved; what could he doe more, unlesse he would offer violence to the Will, which were no other then to destroy it, and so to undoe the best piece of his owne workmanship? it is the way of his decree, and proceedings to dispose of all things sweetly; Neither is it more against our nature, then his, to force his owne ends; and when he sees that fayre meanes will not prevayle to win us from death, he is pleased feelingly to be-mone it, as his owne losse: *Why will ye dye, O house of Israel?* As for the stableruth of his promises, it is so everlasting, that heaven and earth, in their
va.

vanishing, shall leave it standing fast: His title is, Amen, and faithfull is he that hath promised, who will also doe it: his very essence can no more faile, then his word: He that feares therefore that God will be lesse then his promise, let him feare that God will cease to be himselfe. It was the motto of that witty and learned Doctor *Donne*, the late Deane of *Paules*, which I have seene, more then once, written in Spanish with his owne hand, *Blessed bee God that bee is God, divinely, like himselfe*: as the being of God is the ground of all his blessed adscriptions, so of all our firmitude, safety,

consolation: Since the veracity and truth of God (as his other holy attributes) are no other then his eternall essence: Feare not therefore, O thou weake soule, that the Almighty can bee wanting to himselfe, in sayling thee; Hee is *Iehovah*, and his counsels shall stand, Feare and blame thine owne wretched infirmities, but the more weake thou art in thy selfe, bee so much the stronger in thy GOD; by how much more thou art tempted to distrust, cling so much the closer to the Author and finisher of thy salvation.

Thus

Thus if wee shall hold an even course betwixt security on the one part, and horroure and distrust on the other; If the fortified and exalted eyes of our soules, being cleared from all inward and ambient impediments, shall have constantly fixed themselves upon the ever-present Majesty of God; not without a spirituall lightsomnesse, and irradiation, and therewith, an awfull complacency of soule in that glorious sight, and from thence shall bee cast downe upon our owne vilenesse, throughly apprehending how much worse then nothing we are,

are, in, and of our selves, in the sight of God, wee shall be put into a meet capacity of an holy and well mixed feare: And, if now, our hearts thus enlightened, shall be taken up with an inward adoration of the infinite power and greatnesse of GOD, manifested in the framing and ordering of this visible world, and of the infinite goodnesse and mercy of GOD, shewed in the marvellous worke of mans redemption, and shall be carefull to expresse this inward worship in all due reverence, (upon all occasions) to the Name, the Word, the Services, the House, the Messengers of
of

of the Almighty; withall, if our humble soules shall meekly subject, and resigne themselves over to the good pleasure of God, in all things, being ready to receive his fatherly corrections with patience, and his gracious directions with obedience. Lastly, if wee shall have settled in our hearts a serious care of being alwayes approved to God in whatsoever actions; and a child-like loathnesse, and dread to give any offence unto so deare and glorious a Majesty, wee shall have attained unto this blessed feare, which wee seeke for, and be happily freed from that wicked in-

indeuotion, and prophane-
nesse, to which the world is so
much, and so dangerously
subject: which I beseech the
God of heaven to worke out
in all readers, to his glory
in their saluation,

Amen.

FINIS.

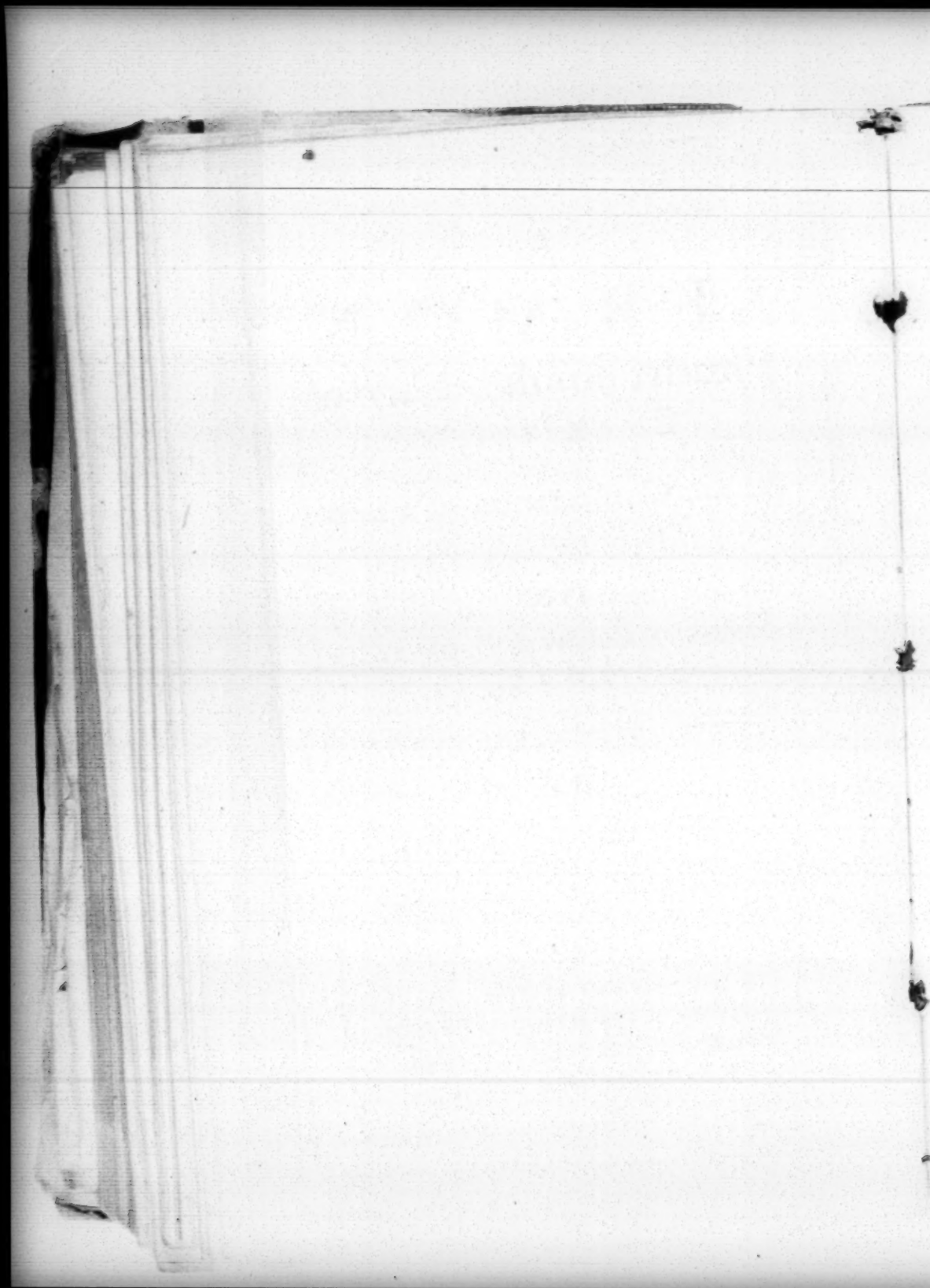
A
S E R M O N
Preach't in the City of
E X C E S T E R,

At the Consecration of a new
Buriall-place, there,

O N
Saint Bartholomews day, *Aug. 24.*
1 6 3 7.

BY
I O S. B. of E X O N.

L O N D O N,
Printed by *Thomas Harper*, for *Nathanael Butter*, and are to be sold at his
shop at the signe of the pyde-Bull,
at *S. Austins Gate*, 1637.

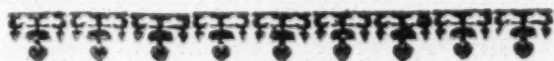


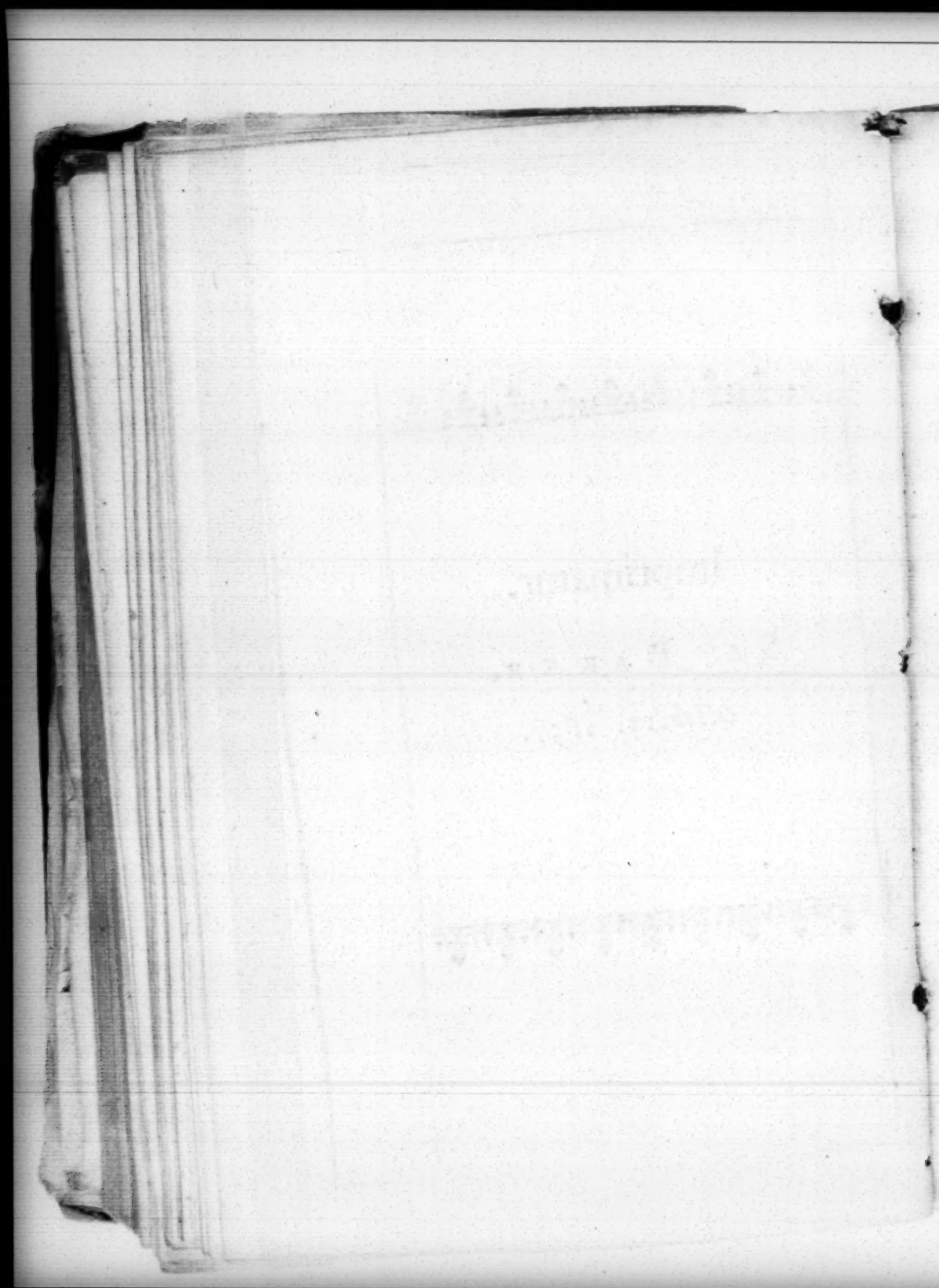


Imprimatur.

S A. B A K E R.

Octob. 11. 1637.







TO THE NEA-
rest and most eminent
part of my charge,
THE CITY OF
EXCESTER.

Had not yeel-
ded upon your
strong importu-
nity, to give
publique life to this Sermon,
S ra-

rather then many other of
the fellowes, which have
quietly dyed in your eares,
had I not conceived that
the occasion might bee no
lesse profitable then the
discourse; the discourse by
way of instruction, and the
occasion by way of exam-
ple: your publique charity
to the dead (which is the
ground and subject of this
dayes service) will I hope,
speake louder, and last lon-
ger then these papers. The
world shall hereby learne
to

r of
ave
res,
that
ee no
the
se by
d the
xam-
barity
is the
of this
hope,
st lon-
s. The
learne
to

to doe good to those which
cannot be capable of retur-
ning thanks; Your grandfa-
thers found that inconve-
nience which ye have now
redressed, they were not well
apayd to be throng'd in
their straitned graves, and
to mixe their dust; And
that goodly fabricke of the
Church (which is no small
part of your glory and beau-
ty) long complained, that
whiles it stood still, the
earth began to rise up, to-
wards her lights, and

S 2 threat-

threatned her obscuration;
Your care and bounty hath
now happily put an end to
these grievances, having
with the resolute neglect of
your owne apparant advan-
tages, set apart so fayre,
spacious, convenient a por-
tion for the dead, within the
compasse of your owne wals:
for the perfecting whereof,
I cannot but justly congra-
tulate to my worthy sonnes,
the Deane and Chapter of
this Church, both their god-
ly zeale in exciting your be-
ne-

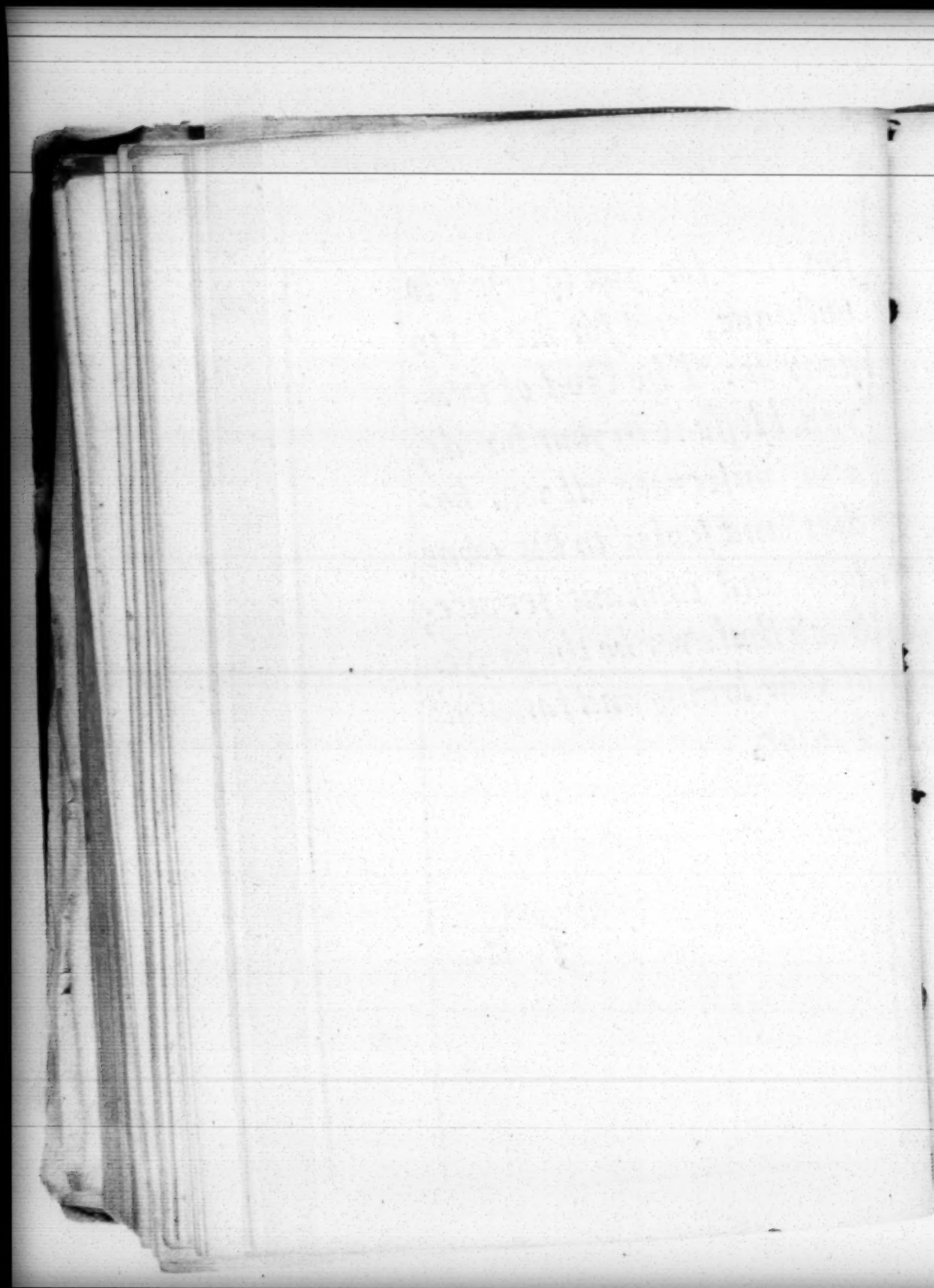
nesfience, and their munificent concurrence in second-
ing it: It is an happy emulation, when both bodies are
ready to contend for the honour of forwardnesse in
good. Neither may I, without iust censure, forget
the pious care and fervency of our most reverend and
vigilant Metropolitane, in the promoting of this so
religious a worke; the interposition of whose great au-
thority, was well worthy, and able, to further it to a

desired issue.

Blessed bee God for all good hands, the thing is done, and now remaines a noble monument of Christian charity, and a good patterne for populous communities. For mee, your eyes and eares will witnesse that the solemnesse of the consecration was well answerable to the honour of that holy designement; which service of mine, because it was led in, by this homely Sermon, there seemed good reason

son both for you to desire it
publique, and for me not to
deny it: The God of hea-
ven blesse it in your hands,
and consecrate all your bo-
dies and soules to his owne
holy and constant service;
Such shal ever be the prayer
of your loving and faithfull
Pastor,

J. E.





GENES. 23.19.10.

And after this, Abraham buried Sarah his wife in the Cave of the field of Machpelah, before Mamre; the same is Hebron in the land of Canaan.

And the field, and the Cave that is therein, were made sure to Abraham for a possession of a burying place by the sons of Heth.



After many agitations of thoughts, and counsels, wee see it effected, this day (Right VVorshipfull and

a a

deare

deare Christians) which hath
beene oft mentioned, and long
desired, that there is, by mutu-
all agreement, a new dormito-
ry provided for our dead; so as
now, we hope our Church
shall not need feare to be buri-
ed with bodies, nor our bodies
to be indecently pressed in their
last lodgings; An act worthy
both of this common celebra-
tion, and of that Episcopall
service of mine, which shall
this day give a due consumma-
tion to it. I could not better pa-
rallel the occasion, then with
the practise of him, in whose
bosome we all once hope to
rest; Shortly then my Text, and
my speech offer you two heads
of

of meditation, *Abrahams* purchase of ground, and *Abrahams* imployment of that purchase. The purchase is first in nature, though last in mention: wee will be as short in the discourse, as *Abraham* was in the transaction; and he had not many words to a bargain. Lo, even *Abraham* purchases; Holiest men may touch with secular occasions: not the *περὶματα*, but the *ωσαύματα* is that which offends. No man that warfares (as every faithfull man doth, and must) intangles himselfe in the affaires of this life, saith our Apostle; he sayes not, hee meddles not with them, but he entangles not himselfe in them.

The World is pitch, scarce to be toucht without a defilement: but if wee touch pitch with a cold hand, it cleaves not to our fingers: So doth every right sonne of *Abraham* handle the world. The earth is the Lords, as the possessor, and he hath conveyed it by deed of gift, to the children of men: So that by due right of inheritance, or purchase it is lawfully devolved to us. This is no warrant for excesse: Woe to them that joyne house to house, and land to land, till there be no more place. Devouring depopulators of whole countries: such men purchase with a vengeance. Let it be our care so to pur.

purchase a share on earth, that wee lose not our mansion in heaven.

Of whom doth *Abraham* purchase, but of *Ephron* the sonne of *Hetb?* and he was the sonne of cursed *Canaan*: yet *Abraham* forbeares not both to converse and commerce with these, that were of the seven branded nations: Trade and cohabitation with them without, is not unjustifiable, so as it may be carefully managed, (civill society and traffique is lawfull) yea complement and courtesie, as wee see here, but without too much intirenesse, so as in the meane time, we lye at a sure locke for the avoyding

of spirituall hurt: if our purses
 gaine, and our soules lose, we
 make but an ill match. As we
 are wont in publique and poli-
 ticke affaires to say, *Salus popu-
 li suprema lex*: so in spirituall
 and private, *Salus anime suprema
 lex*, the maine chance must
 be lookt too: wee may not so
 farre and so long put our selves
 out of the bounds of Gods
 Church, as to serue our gra-
 ces.

Withall, if ye marke it, *Abra-
 ham* so conuerses with them,
 that he severs from them; and
 therefore as *Cornelius à lapide*
 well observes, he will purchase
 (חַיָּת וְחַיִּים) the possession, and
 not the lone, or use of a sepul-
 cher:

cher: And when *Ephron* offers him his toomb, he refuses it: he will not have his dead mixed with idolaters, although it were (as the word signifies) *spelunca duplicitatis*, a cave with partitions; as *Procopius*, one part for the men, another for the women; or as *Mercerus*, so called because of the capacity, and sinuosity of it, insomuch as there might seeme to have beene roome enough, yet *Abraham* holds off: and so must all his true sonnes learne of him to doe: so dealing with infidels, & idolaters, as we would doe with the plague-sicke, talk with them at a distance, and take the winde of them, and

deliver our commodities at the staves end, and as it were, walh their coyne ere we touch it: and shortly in the Apostles charge, have no fellowship or unequal yoking with infidels. Yet further see, I beseech you, in this purchase, *Abrahams* justice, moderation, faith. Twice had God given *Abraham* and his seed, this land; he had now a right to it (*Ius ad rem*) but would stay Gods leisure for the possession of it, foure hundred yeares: Onwards, he takes his livery and seisin, and will purchase with money that, which the great owner of heaven gave him freely, and which he knowes shall be once his: if we

we will approve our selves the true sonnes of faithfull *Abraham*, wee must with patience wait Gods leisure in all his performances; *He that beleeveth, hastens not*; what a difference there is betwixt a *David*, and an *Hazael*, a Syrian and *Israelite*? That Syrian heares hee shall once be a King, and straight goes home and smotheres his master: *David* that hath full and cleare assurances of his succession, rides out many bitter stormes, and repents to have but cut off a skirt of his masters garment. Have we then the gracious ingagements of the Almighty, and yet doth he seeme to protract the time?

Let

Let not the hope that is delay-
ed, be the fainting of our heart,
but let us beare up cheerefully,
in a constant expectation of
that mercy, which in due time
shall be made good to us. Let
us take what hee gives, and
wait for what he promises, as
well knowing, that he cannot
be slacke, as the world ac-
counts slacknesse, but will sure-
ly keepe his own time, though
not ours: is it for some great
heyre to breake through his
wardship, and shoulder into
his inheritance, by a forcible
anticipation? were not this the
way to lose all? *Canaan* was
to *Abram* and his seed, a type
of heaven; if we be his spiritual
seed,

seed, wee must live soberly, righteously, and godly, in this present world, looking (and looking long) for that blessed hope, *and the glorious appearing of the great God, and our Saviour Iesus Christ, Tit. 2. 13.*

This shall be enough for *Abrahams* purchase, the employment of his purchase follows: both in generall, *for the possession of a burying place,* and in particular, for the present use of *Sarabs* buriall. I shall not need to take upon mee to defend *Abraham* from symony, as *Aquinas* & some other schoolemen have done, by pleading his bargaine to bee not of the *ius sepulture*, the right of burial,

but

but of the ground or soyle for buriall; or, by pleading, with *Cornelius à Lapide*, that as yet there was no use of consecration: it is plaine enough, this transaction was meere civill, and not sacred. Let me rather minde you that a buriall place was the onely purchase, that ever wee finde *Abraham* made, he would be a stranger here below, and neglecting all other assurances, takes onely order for graves, those he thinkes are the houses hee must trust to. How happy were it, if we could herein imitate him, so looking upon the earth, as if there were no other use of it, but to interre us: That as they said of the
Egyp.

Egyptians of old, that they bestowed more cost upon their sepulchers, then their houses, so wee could bestow more thoughts upon our graves, then upon our lands and manors: But, *O curvæ in terras anime*, O groveling soules, wee looke deepe into the earth, as our treasury, not as our tombe; we use it as our home, not our passage; yea, not as our earth, but our heaven: how can we hope to repose in *Abrabams* bosome, that thus hugge the world in ours?

Had *Abrabam* purchased a Lordship of *Ephron*, I know no harme in it, but now hee takes not so much care for the provision

vision of the living, as of the dead. Sara his old partner, lay now by the wals, and he knew himselfe (who was elder) must follow, and now hee holds it necessary to take sure order for their last reposall: his deceased consort was not sensible of honour or disgrace: hee that was her living head, takes thought for his dead body: he doth not therefore slight the sepulture, as to say, the corps is shrouded with heaven, that wants a Coffin: or, as the Cynick, corruption will bury us, if men doe not, and what matters it whether we rot above ground or beneath it? An *Abrahams* heart abhorres such brutish thoughts:

thoughts : what ever theretore
become of his stocke, and an
inheritance for *Isaac*, his maine
and first care is, to treat, to sue,
to bargain, to pay for a buriall
place. If wee affect to be *Abra-*
hams sons, we must have *Abra-*
hams affections, wee must doe
Abrahams workes, and this is
one of *Abrahams* workes, to
make meet room for the dead:
shortly then, it is, and must be
the due and laudable care of
Gods faithfull people, to pro-
vide fit and decent buriall pla-
ces for their dead. Nature it
selfe teacheth us this : Yee see
how readily these heathens in-
tertained and approved it, up-
on *Abrahams* motion: yea, how
com-

commonly they had it in their owne practise : *Ephron* had a vault for the nonce, and that no scantone; which he (how ever it pleases the Iewish Doctors to misconstrue it) lovingly profers unto *Abraham* : and that ye may not thinke this to be the priviledge of his greatnesse : see what he sayes (verse 6.) *In the choyce of our sepulchers bury thy dead* : there were choyce then of buryall places among the Hittites, and if a man had but a garden plot, hee would not want a sepulcher : How ever therefore wee finde no mention of any buryall place, till now, yet it was plain that it was formerly in use, and

and so ever since held on in a continuing succession. *Abraham* himselfe, that bought it, was buried in the same vault, by *Isaac* and *Ismael*, *Genes. 25. 9.* After him, *Isaac* dyes, *Jacob* and *Esaue* carry him thither, and bury him there; *Jacob* dyes, and gives charge under oath, to *Ioseph* to bury him there, *Gen. 47.* *Ioseph* dyes, and gives charge to have his bones carried thither, *Gen. 50. 25.* and it is done accordingly, *Exod. 13.* and *Iosb. 14.* All the knot of these blessed Patriarkes were housed there, and *Rebecca* with them, and *Lea* too, *Gen. 47. 19.* The reason of which choyce wee shall see hereafter. I finde not

Ismael there, nor yet *Eſau*; all the Saints of that family were there: as for *Rachel*, there ſhee had ſurely lyen, had ſhee not dyed by the way, in child-bed, and could not therefore be capable of ſuch a carriage, therefore ſhe was neceſſarily buried in their paſſage, but not without a monument, *Gen. 35. 19.* And thus it was perpetuated to and in all poſterity: and it is held a thing of ſuch importance, as that ſtill, when you finde the record of any of the great Iudges, or Kings of *Iſrael*, dying, you are told withall, where he was buried, and the place is ſpecially denoted, either for degree of honour, or reproach.

So

So as I finde three ranks of noble buriall of their Princes.

Some, of no good desert, yet, because they were Kings, were buried in the City of *David*, (so was that upper part of *Ierusalem* called, which was built upon *Sion* hill, where besides the Temple, *Davids* Palace was) but not in the sepulcher of their fathers. Thus *Iehoram*, 2 *Chron.* 21. 19. So *Ioaſh*, that fell to idolatry, 2 *Chro.* 24. 16. So *Ahaz*, 2 *Chron.* 28. 27. Others that were good Kings indeed, and kept up Gods worship, and the weale of their people, were buried in the holy city of *David*, and in the sepulchers of their fathers: thus

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was also good *Iehoiada* (though a Priest) marshalled in his death. But, thirdly, there were, of the highest merit, that were buried in the city of *David*, in the sepulchers of their fathers, and in the upper part of the sepulchers of the sonnes of *David*, (as *Tremellius*) or, as ours, in the chieftest, or highest sepulchers; as *Ezekiah* was, *2 Chron. 32. 33.*

As for wicked Princes, it was a great judgement that God inflicted upon them; that *Baasha* and *Iezabel* should be eaten with dogges, and there should be none to bury them, that they should be as the dung on the face of the field, *2 Kings*

9.37. *Ieboiakim* should be buried with the buriall of an Asse, *Ier. 22. 19.* How is that? dragd out by the heeles, and cast into a ditch.

So it is threatned to the great King of *Babylon*, for a no small punishment, that he shall not be joyned with Kings in his buriall, and why? *Quia terram tuam corrupisti, Esay 14. 20.* And to this purpose is that heavy imprecation of *David*; *Let them bee a portion for Foxes, Psal. 63 11.*

I finde three degrees, then, of hatefull disposing of the dead, in way of judgement:

A regardlesse sepulture, a reprochfull sepulture, no sepulture;

ture; a regardlesse one, so to *Iehoram* a wicked King, the people made no burning, that is, of odours at his funerall, *2 Chron.* 21. A reprochfull one, so *Ab-salom* is cast into a pit, and an heape of stones throwne upon him, *2 Sam.* 18. 17.

Lo, other disobedient sons were by the law, to be stoned alive: he, for his disobedience was stoned dead, and still (as I finde in *Adricomius*) every one that goes by, throwes a stone to adde to the rest, in detestation of that sinne. No sepulture at all, this was worst of all others; *Ossaregum*, saith *Jeremy*, *The bones of the Kings of Iuda, the bones of the Princes,*
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the bones of the Priests, the bones of the Prophets, shall they take out of their graves, and lay them open to the Sunne and Moone, Ier. 14. 16. Inſomuch as wiſe Salomon tels us, that if a man live many yeers, yet if his ſoule bee not ſated with good, and (if he be not buryed) an abortive is better then he, Eccleſiaſtes 6. 3. Hereupon it was highly commended by David, that the men of Iabeſh had ventured hard to give ſepulture to Saul and his ſonnes, whom afterwards David removed to a more honourable buryall of Kiſh their father, 2 Sam. 21. 14.

Laſtly, the curſe upon falſe Prophets in Ieremy, is, Erunt

projecti in plateis, they shall be cast forth into the streets, and there shall be none to bury them, *Ier. 14. 16.* A thing so hatefull, that our histories tell us of some, whom the shame after death, and feare of not burying, hath more restrained, then the feare of dying.

This provision of honest and decent sepulture, then, is justly due to the body (of Gods children, especially) both, first, in respect of God, and secondly, of each other, and thirdly, of the body and soule.

Of God, who is the creator, redeemer, sanctifier of the body: Hee that made all the rest, made the man; but not without

out a consultory preface, *Faci-*
amus, &c. And the Psalmist
justly can say, *I will praise thee,*
for I am fearefully and wonder-
fully made; these being the
choycest piece of Gods work-
manship, therefore may not be
carelessly laid aside: if we meet
with a curious picture of an
Hans Holben, or *Michael Angelo*,
we keepe it choycely, and set
great store by it, either locking it
up in a sure cupbord, or gracing
it with a gilded frame, and with
a faire curtaine. Why should
we, or how can wee doe lesse
to this which was once an or-
ganicall body; exquisite for
proportion and beauty, for
comelineffe of limmes, quick-
nesse

nesse of senses, agility of motions: He that made this goodly frame of the body, repaired, redeemed it, when it was marr'd by sinne, wayting for the adoption, that is, the redemption of our body, *Rom. 8. 23.* but that redemption is from the naturall death: our very bodies are partners of that spirituall and eternal redemption, *Gal. 4. 4, 5. Ephes. 1. 7.* Lo our bodies, as they are naturally the slaves of sin, and by sin, of corruption, are by that great *λυτρώτης*, redeemed from both; and if the Son of God have bestowed so much cost on them, they are not to be thrown aside of us, as worthy of nothing but contempt.
That

That God who made, and redeemed it, hath also sanctified it; *Know you not that your body is the temple of the holy Ghost, which is in you? 1 Cor. 6. 20. and which is in effect all one: Know yee not that your bodies are the members of Christ? verse 16.* The body is for the Lord, and the Lord for the body, and true sanctification (like as Aarons oyntment did not rest upon the head, but descended to his skirts, so) doth not rest in the soule, but diffuseth it selfe to the body also, *That your whole spirit, soule and body may bee kept blamelesse to the comming of our Lord Iesus Christ, 1 Thes. 5. 23:* being therefore copartner with
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the soule in creation, redemption, sanctification, there is good reason that the body should be comely and respectfully bestowed.

Secondly, in respect of each other : The bodies of our deceased friends, lately animated, were they with whom wee have had sweet commerce, deare conversation, and they, by whom their soules have expressed themselves to us, upon all occasions, & by which, they have exercised all their functions, to the atchieving of those worthy things which they have done upon earth; hence was the ancient manner of kissing the dead bodies of
eminent

eminent Saints, as *Denis of Areopagus*.

The body of that loving wife, whom the kinde husband hath lost, was that which he had wont to entertaine with deare & comfortable embraces. The body of that child, whom the tender parent hath lost, was a colony deduced out of their owne flesh.

The body of that brother or sister which wee have lost, what was it but a piece of the same substance with our own?

The body of some deare friend, what was it but our selfe divided with a severall skinne?

The body of some great Commander, or some worthy patriot,

patriot, what was it but the living instrument of their noble victories and exploits?

The body of some painfull messenger of God, what was it but the *tubulus*, the earthen conduit pipe whereby God would conveigh spirituall comforts unto our soules? In regard then of what they were to us, there is good reason there should bee care had of their comely and honourable reposition.

Thirdly, in respect of the parts themselves: the body in relation to the soule: both what it was, what it is, what it must be.

It was here, the receptacle
of

of the divine soule, and partner with it, in all her actions: Our brother body, as *Francis of Assise* had wont to terme it; yea, our twin, yea, our halfe-selfe: what doth the soule, yea what can it doe here without it? that which is in the understanding must be first conveyed through the senses thither, and what the soule acts, it performs by the body; it sees by the bodies eyes, heares by the eares, works by the hands, inso-much as the rule of our last judgement must be according to what we have done in our body.

But what was, is easily forgotten: what is it now, that it

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is turned to dust, and layes to the grave, *thou art my father, and to the wormes, my mother, and my sister, Job 17. 13.* Even now still, there is an indissoluble relation betwixt that dust, and that glorious soule; as it was with our blessed Saviour, the eternall Sonne of God, even (*in triduo mortis*) the union was not dissolved of that dead body, to the al-glorious deity; so it is with his members, in this lower union, by vertue whereof, our Saviour argues the still-existence of the blessed Patriarkes; *I am the God of Abraham, the God of Isaac, the God of Iacob;* hee sayes not of their soules, but of their persons:

sons : whereupon it was that the Iewes call their buriall places, not בֵּית חַיִּים , the house of the dead, but בֵּית חַיִּים , the house of the living : in regard therefore of that inseparable relation, wherein the body stands to the soule, it is well worthy of good termes from us. But chiefly, in regard of the future estate of the body; for it is sowne in corruption, shall rise againe in honour: in reference hereto, were those solemne and costly obsequies of the dead of old; for though heathens that did not acknowledge a resurrection, had some ceremonies of respect to the corpses of their friends, (as the

old Poet could say, *Tarquini corpus bona fœmina lavit & unxit*) yet Gods people bestowed their cost with relation to a resurrection. In which sense, is that of Saint Paul not unprobably taken by some, 1 Cor. 15. 29. *Else what should they doe that are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?* And surely, all their precious oyntments had been but cast away, if they had not beene bestowed with the hope and expectation of a future estate. In the full account whereof, the Iewes even at this day returning from the funerall of their dead friends, are wont to pull

pull up grasse and cast it behinde them, with those words of the Psalme 72.16. *They shall flourish and spring forth like the grasse of the earth.* As therefore those who finde a great heyre in a meane condition of raggs, for the present, but are assured of a rich and plentifull inheritance which he shall once unfallibly enjoy, are ready to regard him, not according to his basenesse present, but his greatnesse insuing; so must we doe with this body of ours; honor it for the glory which shall bee put upon it in the resurrection of the just, and not despise it for the present earthlinesse and vilenesse.

A Sermon preached

Now, as *Abrahams* example shewes us there must bee a meet buryall place provided for the dead; so in the second place that it must bee a set and designed place, not at random, or variable uncertainty, but appointed, and put apart for that use: So wee see was this of *Abraham*; hee did not bury one in *Chaldea*, another in *Canaan*, one in *Sicbem*, the other in *Machpelah*, but settled this ground to this good and onely purpose: which because it is an holy employment, in regard of the bodies of the Saints that are there buried, it is *locus sacer*, holy, not for that the dust of it hath in it selfe any inherent quality
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of sanctity, but for that it is destin'd and set apart for this holy use. Hence these places were called of old, κοιμητήρια, the sleeping places of Christians, and even those high Priests and Elders, whose consciences would serve them to barter with *Iudas* for the bloud of his Master, yet would pretend so much charity, as with the redelivered silverings of *Iudas*, to buy a field for the buriall place of strangers, called thereupon, *Ακeldάμα*. Out of the consideration of the holy designation of these peculiar places, came both the title and practise of the consecration of *Cemiteries*: which (they say) is no lesse ancient

cient, then the dayes of *Calixtus* the first, who dedicated the first Cemiterie, about the yeere of our Lord, two hundred and twenty. Although these Cemiteries, being then only the outer Courts of the Churches, perhaps seemed not to need any new, or severall forme of consecration, but tooke part of the dedication with the holy structures: and indeed, by the counsell of *Arles*, it was decreed, that if any Church were consecrated, the Church-yard of it should require no other hallowing then by simple consecration, but superstition hath beene idly lavish this way. The various and unnecessary ceremonies

monies of which consecration, who so desires to see, let him consult with *Hospinian* in his tract *de origine dedicationum*, 10 cap. where he shall have it fully recounted out of the Pontificall of *Albertus Castellanus*, what a world of fopperies there are, of Crosses, of Candles, of holy Water, and Salt, and censings? Away with these trumperies: but thus much let me say, that laying aside all superstitious rites, it is both meet and necessary, that these kinde of places should be set aside to this holy use, by a due and religious dedication, as we do this day.

You must know first, that

no creature is, in, and of it self, holy; it becomes so, either by an infusion and participation of holinesse (if it be a creature capable thereof) or by destination to some sacred purpose, and by prayers and holy actions tending thereunto: This latter way wee finde in usuall practise both with Gods people, and (in their way) with strangers from the commonwealth of *Israel*.

Thus *Moses* by Gods command, when he had erected the Tabernacle, and furnished it with utensils, did by holy anointings, hallow both the Priests, and it, and the Tables, and Altars, and vessels thereto
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pertaining. Thus did *Salomon*, when hee had built and perfected the Temple with the Altars, and all other the sacred appurtenances: And this feast of the dedication of the second temple was honoured by our Saviour with his presence and celebration.

And his father *David*, when he had built an house for himselfe, would not take possession of it without a kinde of dedication, as ye may finde, *Psal.* 30. in the title; *A Psalm or Song at the dedication of the house of David*: Neither was this (as ye may perhaps think) a matter proper to *David*, as who was a Prophet of God; but,

but, yee shall finde that it was both of ancient, and generall use among the Iewes: inſomuch as *Moses* is bidden to proclaim, *Deut. 20. 5.* *If there be any man that hath built a new house, and not dedicated it, let him returne, lest he dye, and another dedicate it.*

And if this were done to those private and momentany dwellings, how much more fit is it to bee done to our common (בית על) the house of our age? And if it were thus in meerly civil things, how much more in matters appertaining to God? neither doe I hold it an ill argument of *Durand*, (how ever censured by some) if the Iewes

Iewes used these dedications, how much more wee? For, however the Iewish Church abounded more with rites and ceremonious observations, then the Christian (it was the figtree in the vineyard all leaves.)

Yet we must learn to distinguish of such ceremonies as were in use with them. They were of two sorts: some were of a typicall prefiguration of things to come, and especially of the Messiah, and matters pertaining to his kingdome; others were of a morall use and signification, conducing to religious decency and good order. The former of these were long

long since abrogated, neither can wee revive them without great prejudice and injury to that Christ, who was the end of the law: and who ever doth so, I must in seconding the zeale of Saint *Ierome*, say, *In baratrum diaboli devolutum iri.*

The other, are of eternall use, and either may, or must bee continued in the Church till time shall be no more, according to the nature and quality of them. Of this kinde are the decent formes of administration of Gods publique services, and the appendances thereof, in the fashion of buildings, of habits, of solemne musicke, and this of meet consecration
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of those things which are to be devoted to any holy use; and this is done these two wayes: first, by the publique prayers made and used for that purpose; secondly, by a publique declaration of those to whom that authority is committed, of the disignation of that place, or thing, to the uses intended, together with a separation or sequestration of it thereunto. After which, that place becomes holy ground, and is so to be accounted and imployed thereafter: whereupon, to fight or quarrell in a Church-yard, is by law, more penal then in the field or street: and what the priviledges of these

these sanctuaries have been of old, you well know. Perhaps some of you are ready to boggle at this, as if it were an uncouth point. It is an error ascribed by *Gabriel Prateolus*, to the *Waldenses*, or poore men of Lyons; *Asserunt nihil interesse quacunq; tellure corpora humana sepeliantur, siue locus sacer sit, siue non;* That there is no difference of buriall places, whether a man bee interred in an holy place, or not, wherein I know you will be willing to receive a satisfaction: Know then, that wee must distinguish betwixt those things which are essentiall to the good estate of the soule, and those that are of meet

meet convenience for the person : as ye see it is in respect of the bodily life; some things are necessary and essentiall to it, as meat, and drinke, and rayment; other things are of meet use for the convenience of the man, as housing, fashions of attire, bedding, formes of dyet and the like : so it is in respect of the soule; there are some things essentiall to the well-being of it, as repentance, faith, perseverance in both; the soule that departs thus indowed, cannot faile of glory and happinesse, what ever is done to the body, or where ever it is bestowed : There are other things of convenience to the person both of
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the dead and living; thus is a decent interment of those that dye in the Lord.

As therefore burying or not burying makes nothing to the state of the soule, but much to the honour, or disgrace of the person, and by way of relation, therefore, reaches to the soule; so burying in consecrated, or unholy ground; we doe therefore hold it a right and privilege of the faithfull, that they are laid in Christian buryall, and an aggravation of the punishment of malefactors, selfefelons and excommunicated persons, that they are buried out of that compasse. I remember *Hospinian* tels a story of a Ger.

German Bishop, that having upon a large fee, consecrated the whole Church-yard, was asked by some of the Parish, where they should bestow the children that dyed unbaptized, or those that dye under censure: he saw his errour, and to correct it, did unhallow one piece of ground (for a new fee) of that which he had formerly consecrated. Surely, it is very expedient that Gods faithfull people should be interred together: neither is it a small contentment to thinke that we have good company, even in that region of desolation; whence it was, that the Patriarkes desired to be marshalled

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together in their graves; and the old Prophet, *1 King. 13. 31.* gave charge (as in way of approbation of that young seer whom he had seduced) *When I am dead, then bury mee in the sepulcher wherein the man of God is buried, lay my bones besides his bones.* And *Ruth* would be buried where *Naomi* lyes. Although our maine care and consolation must be, that our soules are gathered to the spirits of just men, in that glory, to whose partnership the body shall once happily attaine: The principall drawes in the accessory: Labour thy soule may be safe and happy, the body cannot faile of blessednesse. But,
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it is juſtly lamentable to ſee, ſome eſpecially of a more eminent ranke, that ſpend their care upon their body, to have it herſed, churched, and cancelled, to have curious & coſtly toombs, how to ſet forth their monument, with Rance, Iet, Alablaſter, Porphyry, and all gay ſtones the earth can afford; and in the meane time make no proviſion for the happy eſtate of their ſoules: Theſe are true ſpirituall unthrifts, *glorie animalia*, as *Tertullians* word is, whole bodies are not left ſo loathſome, as their names unſavory, and their ſoules miſerable.

Hitherto, that there muſt be

a meet place, a place fixed and designed for the buryall of the dead; now let us a little looke into the choyce of the place; it was a field, and a cave in that field; a field, not *sub tecto*, but *sub dio*. A field, before *Mamre*, a city that took his name from the owner, *Abrahams* assistant in his warre; before it, not in it, and indeed both these are fit, and exemplary; it was the ancientest and best way, that sepulchres should be without the gates of the City; Hence you finde, that our Saviour met the Beere of the Widdowes sonne, as hee was carryed out of the gates of *Naim* to his buriall, and hence of old, was wont to be

be that proclamation of the Roman funerals, *Ollus ecfertur foras*. And we finde that *Ioseph* of *Arimathea* had his private buryall place, in his garden, without the City, for it was neare to *Calvary*: and so was *Lazarus* his sepulcher without *Bethany*: Our Saviour staid in the field, till the Sisters came forth to them, and the neighbours came forth after them: So they went together to the sepulcher. And certainly much might be said to this purpose, for the convenience of out-funerals, without respect of those Iewish grounds, who held a kinde of impurity in the corpses of the dead: but, that which

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might be said, is rather out of matter of whilesomnesse, and civill considerations, then out of the grounds of Theology: In time, this rite of buriall did so creep within the wals, that it insinuated it selfe into Churches; yea, into the holy of holies, quires, and chancels; neere unto the holy Table, Gods Evangelicall Altar; but, I must tell you, this custome hath found entertainment onely in the Westerne Churches: i. those that were of correspondence with the Roman, for the Greeke Church allowes no such practise, and the Roman at first admitted it very sparingly, so as (*Olim Episcopi & alij*)

alii principes sepeliebantur in Ecclesia) none but Princes and Bishops (as *Martinus Vivaldus*) were of old interred in Churches: afterwards, the privileges grew larger to other eminent benefactors unto the Church, and none but them: and now, that it is growne so common both in our Churches, and the Roman, we may thank partly superstition, partly, ambition and covetousnesse. Superstition of them that think the holinesse of the place doth not a little availe the soule, (at which errour of the Romanists we shall touch anone;) ambition of those that love these (*προτεχνοίαι*) both living & dead:

covetousnesse of those greedy hucksters of the Church of Rome, who, upon the sale of their suffrages, boyle the prizes of their holy ground to their unreasonable advantages. But to speake freely what I thinke concerning this so common practise, I must needs say I cannot but hold it very unfit and inconvenient; both, first in respect of the majesty of the place; it is (*κλειαν*) the Lords house, *βασιλειαν*, the palace of the King of heaven; and what Prince would have his Court made a charnell-house? How well soever wee loved our deceased friends, yet when their life is dissolved, there is none
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of us, but would bee loth to have their corpses inmates with us in our houses : And why should we thinke fit to offer that to Gods house, which we would be loth to indure in our owne? The Iewes and we are in extremes this way; they hold the place uncleane where the dead lyes, and will not abide to reade any part of the law, neare to ought that is dead; we make choyce to lay our dead in the place, where we reade and preach both Law and Gospell.

Secondly, in regard of the annoyance of the living: for, the ayre (kept close within wals) arising from dead bodies, must needs

needs be offensive, as we finde by daily experience: more offensive now, then of old, to Gods people: They buried with odours, the fragrancy whereof was a good antidote for this inconvenience; (*Shee did this to bury me,* (saith our Saviour.) Not so with us; so as the ayre receives no other tincture then what arises from the evaporation of corrupted bodies. To which must be added, that these humane bodies are much more noysome this way, then the carcases of what ever other creature; like as those excretions which fall from them living, yeeld more offence to the senses. In both the

these respects, I hold it very inexpedient to use the Church for ordinary burials: Princes and great persons have their private Chappels for their repositories, as the East part of the famous royall Chappell of *Westminster*, is severed and lockt up for the use of these regall sepultures: Their case differs therefore from the ordinary; as being seclused from the place of Gods publique service, and devoted to no other purpose, but that under the roose, which is wholly destin'd to the publique service of God, we should bestow the dead bodies of our friends. I say, it is (though not unlawfull, yet) very inconvenient.

nient. *Have ye not houses to eat and drinke in*, saith the Apostle? much more may I say, have ye not Church yards, or other buriall places for the interment of your dead? It is reported by our history of Saint *Swithin*, our neighbour Bishop of *Winchester*, that he gave charge when hee dyed, that his body should not be laid within the Church, but where the drops of raine might wet his grave, and where passengers might walke over it: an example worthy of our imitation, which now upon the present occasion I commend unto you; there can no vault be so good to cover our graves, as that of heaven;
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The very *Mahumetans* might teach us this lesson, whose great ones have their sepulchres neere the *Meskeito*, never in it: the ordinary sort contenting themselves with the buriall in some pleasant place without the City, one stone erected at the head, another at the feet, with some inscription. But though I approve not common buryings within the Church, as not deeming that a fit bestowage for the dead, yet forasmuch as the Church is a place of most publique resort and use, I cannot mislike that in some meet parts, whether flootes, or pillars, or wals, (especially of the side Chappels
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pertaining thereunto) there be memorials or monuments of worthy and wel-deserving Christians : whereby their knowledge and pretious remembrances may be perpetuated to posterity.

Like as we finde it recorded of the man of God that prophesied against the Altar of *Betbel*, whose inscription preserved his sepulcher : *Memo-ria justi in benedictionibus*, saith *Salomon*; and therefore it cannot be better recorded then in the sacred Capitol of blessings.

Thus much for the common imployment of this field, and cave; a meet buriall place, a place fixed, a place of choyce,

a field without the City, wherein I cannot but take occasion to congratulate unto this City, this dayes worke, that now, at last, all difficulties overcome, you have designed a field, a field before *Mamre*, a *Machpelah*, for the buriall of the dead; as it was, surely the corpses of our dead friends, did, as it were with the sons of the Prophets, complaine of the want of elbow-roome; neither was it possible for any man to enjoy his last lodging chamber alone: we that disavow and punish Inmates in the living, were fayne to force them upon the dead: what need I recapitulate those now-forgotten incon-

conveniencies, this day hath found a remedy for them all; I shall onely upon this occasion, make use of the words of *Naomi*, concerning *Booz*; *Blessed be yee of the Lord, for you have not left off herein to shew kindenesse both to the living and to the dead.*

We descend now to the particular imployment of it, to the buriall of *Sara*, *Abraham* buried *Sara* in the cave of the field, which words look both at the act, & the place. The act, *Abrahams*, the place, the cave in the field of *Macpelah*. It is an act well-beseeming faithfull *Abraham*, to bury the dead, although there had not beene so neere

a relation as there was betwixt him and *Sara*; now there was a double tye upon him: This is juſtly one of the ſeven works of mercy: it is the charge that is given us by the wiſe man, *Mortuo non prohibeas gratiam, Eccleſiaſtes 7. 33.* Our Romaniſts are apt to interpret it of their unſeaſonable ſuffrages, whereas that grace is no other then honeſt ſepulture; to this purpoſe is *Naomies* bleſſing to her daughter in law, *Ruth 1. 8.* *The Lord deale kindly with you, as yee have dealt with the dead, and with me:* Hence was the praiſe given to old *Tobie*, 2. 7. and 1. 17. and according to his praſiſe, he gives advice, *Poure*

out thy bread on the buriall of the iust, Tobit. 4. 17. Let no man therefore thinke, when our Saviour gives that short answer to the cold Disciple, Matth. 8. 22. Let the dead bury the dead, that hee slight this worke, as unmeet for the care of a zealous follower of his: No, it is a good and necessary duty to bee performed to any sonne of the Church, much more to a naturall father; neither could hee possibly have beene a good Disciple, that would have beene an ill sonne: but our Saviours intention was to imply a comparison of the necessity and worth of these two duties; burying of the dead, and

and following of Christ: both were good; but the following of Christ farre the more excellent, in as much as those that were dead in their sins might be capable of that service, but of this in our Saviours sence, none but the regenerate: This commendable duty, as it was under the old testament carefully done by the Patriarkes and Prophets (and that not without a meet solemnity) so betwixt Law and Gospell, it was done by the Disciples of *Iohn* to their Master, though put to death by the tyranny of an *Herod*, *Matth. 14.* and under the Gospell by the faithful to the Protomartyr *Stephen*,

notwithstanding the rage of his murtherers, *Acts* 8. 2. and, to put it out of all thoughts of doubt, God himselfe performed this office to *Moses*, in a valley of the land of the *Moa-bites*. I finde here a double extreme: the first, of those that are carelesse of this last duty to their dead; not caring to doe by their friends, as by their *Hawkes*, which alive, they can perch upon their fists, but once dead, cast them upon the dung-hill; to which adde those *Canes sepulchrales*, that care not to violate the tombes of the dead, as we know it was oft and publicly done, in the late *Marian* times: ye know the

the story of *Paulus Fagius* of Cambridge, and of the wife of *Peter Martyr* at Oxford, who was digd up and buried in a dunghill: but in the change of times was taken up againe, and the remainder of her body mixed with Saint *Frideswides*, past the danger of all future abuse. On the other side, I doe both reade and heare, that one of the greatest benefactors this Church ever had, Bishop *Grandison*, being shrouded in lead, was shamefully taken up againe, the lead molted, and the Chappell demolished; in a zealous and sacrilegious impiety: indeed, in case of palpable and ring-leading idolatry, we finde

good Iosiah did thus, 2 Kings 23.19. *Hee brake downe the sepulchers, tooke out the bones, and burnt them upon that abominable Altar of Bethel, to prophane it:* but this is no instance for fellow Christians; those that dye in the faith of Christ, though with the mixture of many corruptions, in doctrine or practise, God forbid but their bones should rest in peace.

The other extreme is of them, who do so over-honour the dead, that they abridge some parts of them of a due sepelition: how many pieces of pretended Saints have wee partly scene, partly read and heard

heard of, that have beene, and are kept from their graves, as subjects of religious veneration? Surely it is hard to name that martyred Saint of ancient, or latter times, that hath not left some limme, or some share of his bloud, behind him, to be gazed on and adored. It is not my purpose to dwell in the relation of the miserable mistakings, and wilfull impostures (they are *Cassanders* owne words, *detestanda imposturae*) that there have beene of this kinde; their owne histories can tell us, that the bones of some of those whom they have thus worshipped, have proved afterwards to have beene there-

liques of theeves and murthe-
 rers; *Non Martyris, sed Scelerati
 latronis*, as Saint *Martin* disco-
 vered in the story of *Sulpitius
 Severus*, and the adored bloud,
 to have beene of a Drake not
 a man. This foppery is more
 worthy whether of pittie or
 laughter, then of confutation.

It was a good word which
 wee have in the Constitutions
 Apottolicall (ὅτι τὰ λείψανα ἅπασα)

That the reliques of those that
 live with God are not unho-
 noured, but those λείψανα were
 their bodies, and that honou-
 ring was by honourable sepul-
 ture: Such honour did good
Iosiah give to the corps of the
 Prophet that came from *Iuda*,
 whose

whose title he saw upon his
tombe; *Nemo commoveat, Let*
no man stirre his bones; As if it
were a wrong to take the
bone of a Prophet out of his
grave, though to make a re-
lique of it. That which *Eusebi-*
us therefore tels us, the citizens
of *Smyrna* did to *Polycarpus*,
that blessed Martyr, who took
the bones of that holy man
more pretious then the costly-
est stones and finest gold, and
laid them (*ὅπου καὶ ἀνέδυσθον ἦν*) in a
place fit for them, is that which
we owe to all the parcels of
the faithfull departed, where-
soever we finde them. We will
conclude this point then with
the advise and determination
of

of their discreet and moderate *Cassander*, who, after the complaint of the abuses of this kinde, in his consultation, *Artic. 21.* concludes, *multo consultius videtur, ut ab omni reliquiarum ostentatione absterneatur*, It were much the wiser way, that all ostentation of these bodily reliques were forborne, and that people were taught rather to give due respects to the true spirituall reliques of holy men, in the imitation of the examples of their piety and vertues, which appeare in those things that are written of, and by them, gravely and unpartially. Away then with this *insépulta sepultura*, as our learned
Bi-

Bishop calls it; Let their bones rest in peace, and let them take part with their Saviour, whose body was beg'd not to be reserved, (though more precious then all mortall bodies can be) but to be buried; and, as of his, so in their measure, let be said of theirs, *Sepulchrum eius gloriosum*, *Esay 11.* or (as the Greek letter) *ἀράματος*, Let their grave, their rest, (not their ostension) be glorious.

Onely the last poynt remaineth. The place; *In the Cave of the field of Macpelah.* There was the nest of the holy Patriarks; *Sara* began, *Abraham* followed, *Rebecca* succeeded them; then *Iacob*, then *Ioseph*, and why

why thus, and there? some have fondly given out that *Adam* and *Eve* were there buried : a vaine tale. *Theodorets* reason is good, *πῆρ' ὅτι ἐκεῖ ἐτάφησαν* &c. not (saith he) that any of the were curiously nice in the choyce of their graves, but that they might comfort their family, and teach them that *GOD* would surely bring them out of *Egypt*, and seoffe them in this promised land. Many other give severall reasons, and not improbable; but I shall out of *Pererius* his collection, adde some few to the former : First, they desired their bodies might lye in that land which they knew their posterity should
pos-

possesse, and long inhabite;
and wherein the onely and
true God should be truely and
publicuely worshipped. Then,
that their sepulchers might be
to all their posterity, the open
monuments of that faith, and
piety, which they had, and pro-
fessed towards God, and vehe-
ment incitements to the fol-
lowing generations of conti-
nuing therein; besides, they by
the spirit of prophesie knew
that the Messiah should bee
borne there, and there live and
dye: Lastly, as *Tostatus* ima-
gines, it was revealed to those
famous Patriarks, that the
Lord Christ, there rising from
the dead, the third day, should
be

be attended with many Saints thereabouts buried, in which number they made account to be, And, as some Authors have boldly affirmed, were. All these may passe for possible arguments of this choyce: But that which Cardinall *Bellarmino*, and some of his fellow Iesuites alledge, is at the least groundlesse and absurd, that this was done with respect to the benefit of those prayers, and suffrages which their souls might have after death, by the faithfull; whereof they would faile in their remotenesse amongst Infidels; what is to dreame, if this be not? For who ever heard of a Patriarks pray.

praying for the dead, or expecting that office from another? *Fevardentius* is hard driven, when hee is faine to have recourse to *Isaacs* meditating in the field, *Gen. 24.* which he construes of his prayers for his mothers soule, departed three yeeres before. These fancies are worthy of no answer but hissing at: for, if there were an holy use of prayers for the dead, why should distance of place hinder it, or vicinity make it more effectuell? since the communion of Saints is neither excluded, nor confined. All is in the affection of the supplicant; As it is therefore in the occasions of the present life;

life: Let a loving wife hold her husband truly deare to her, she will as heartily (if not more) pray for him when he is in the furthest Indies, as when he is in the next harbour: So it is in respect of the estate of the other life; distance of place breaks no square: if prayers could helpe the departed soule, the Israelites in *Goshen* can bee no lesse zealously mindefull of their progenitors, then if they lived in *Mamre*, within sight of their graves: So as little need is there for this cause, to presse neere to the Altar: neither doth it more helpe the soule to shroud the body in a *Franciscans* coule, then to intombe it within the
ayre

ayre of the unwarranted and
thanklesse sacrifices, As for
the pra^{is}e of praying for the
dead, there hath beene of old
some use of it, but not the Ro-
mish: that is, not with an intu-
ition to their fained Purgato-
ry; for that in hand, *Bellarmino*
hath stated it thus. The que-
stion is, what dead men are
helped by our prayers? It is
certaine, saith hee, that they
profit not either the blessed or
the damned soules, the former
need them not, the latter can-
not be ayded by them, *Solum*
ijs profunt qui sunt in purgatorio,
is his conclusion: And let
them keep that breath to blow
that fire. For us, we know that

f f

the

the bloud of I E S V S
CHRIST, is that, which
purgeth us from all our sinnes:
to that shall bee our onely re-
course. As for our prayers, let
us bestow them upon the li-
ving, and let them be no other
when wee referre to the dead,
then the congratulations of
their joyes present; and the te-
stimonies of our hope and de-
sire of their future resurrecti-
on, and consummation of
blessednesse, together with all
the glorious Saints of heaven.
To the happy participation
whereof, that good God, who
hath ordained, as mercifully
bring them and us, for the sake
of the deare Sonne of his love
Iesus

Iesus Christ the righteous, to
whom with the Father, and
the holy Ghost, one glorious
and incomprehensible God,
be ascribed (as is most due) all
honour, praise, and glory,
now and for evermore.

FINIS.